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The Living Church

VOL. XXVII. MILWAUKEE AND CHICAGO, JULY 12, 1902. No. 11.

RACINE COLLEGE GRAMMAR SCHOOL.

A record of fifty years of successful work is something to be proud of in this Western country. This is the record of "Old Racine." Its semi-centennial was fittingly celebrated at the Commencement Exercises in June by a general re-union of its alumni and old students in the old familiar halls. From East and West, from North and South they came by scores. Bishops, clergymen, judges, lawyers, business and professional men, laid aside their cares, and renewed their school-boy days upon the broad Campus and in the noble quadrangle of buildings. It was a meeting long to be remembered Few institutions in the West could call together such a distinguished company of loyal sons. Here is a portion of the beautiful Chapel.

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Henry D. Robinson, Warden, RACINE, W I S .

The Church at Work.

ALBANY.

Wm. Croswell Doane, D.D., LL.D., Bishop.

Death of Rev. Hamilton Cady.

The death of the Rev. Hamilton Cady occurred at New Canaan, Conn., on June 26th.

Mr. Cady was a native of Albany, N. Y., and was graduated at Columbia College in 1885. He was ordered deacon in 1890 by Bishop Potter, and priest in 1892 by Bishop Doane. His entire priesthood has been spent as rector of the Church of the Holy Cross, Warrensburg, which position he held up to the time of his death.

CENTRAL NEW YORK.

F. D. Huntington, D.D., LL.D., L.H.D., Bishop.

Dr. Olmsted's Letter of Acceptance.

Dr. Olmsted's letter of acceptance of his election as Bishop Coadjutor is as follows:

"Williamstown, Mass, June 28, 1902.

"To the Rev. James K. Parker, Secretary of the Diocese of Central New York:

"My Dear Mr. Parker:—Permit me to acknowledge with many thanks the receipt at the hands of the Rev. Mr. Cooke, assistant Secretary, of the official announcement of my election as Bishop Coadjutor of Central New York.

"It is needless to say that I appreciate the high honor which the Convention has conferred upon me, enhanced as it is by the fact that it comes from a Diocese in which I had the privilege to serve for fifteen years as rector of a parish.

"No one can be more conscious than I of the truth a statement recently made in one of the Syracuse journals, that it will be difficult to follow Bishop Huntington without emphasizing his superiority; and I have tried to find some good reason for avoiding such a result in my own person. But there is one Voice that sounds in my ears above all others, 'Go, and surely I will be with thee!' and I can follow no other.

"In the event, therefore, of the approval of my election by the Bishops and Standing Committees, I shall accept it, depending upon His grace and the loving coöperation of the clergy and lay people of the Diocese to aid me in the arduous duties which shall be laid upon me.

"Faithfully your brother in Christ,

"Chas. Tyler Olmsted."

He has been in receipt of a large number of letters from various parts of the Diocese, congratulating him upon the appointment and urging him to accept. He leaves an attractive position, where he is much esteemed by his parishioners. Dr. Olmsted is now at the Greylock, in the Berkshires, his postoffice address being Williamstown, Mass. He is there for rest and expects to remain a week or two. It is hoped that the Consecration may take place early in September, in Grace Church, Utica, which has been formally offered for the purpose. It is probable that Dr. Olmsted will make Utica his residence.

CENTRAL PENNSYLVANIA.

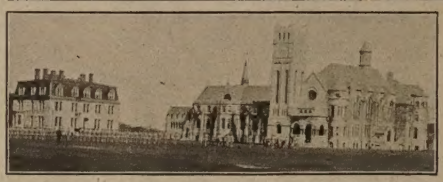
Ethelbert Talbot, D.D., D.C.L., Bishop.

The Board of Inquiry—Woman's Auxiliary.

The Board of Inquiry appointed to act as a grand jury in connection with the charges against the Bishop of the Diocese, met in Harrisburg on the 2nd inst., and after investigation, declined to present the Bishop for trial, holding that there was not sufficient evidence to justify such action. The Rev. Dr. Hodges of Maryland was President and the Rev. Dr. Foley of Central Pennsylvania, Secretary. Only a bare quorum (9) were present, and the vote against presentation of the Bishop stood five to four.

Educational.

MINNESOTA.



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THE WOMAN'S AUXILIARY for the Archdeaconry of Reading had special meetings a few days ago at Christ Church, Frackville (Rev. J. W. Miller, rector). Sixty-one women delegates were present and four clergymen. Miss Hunt of Pottsville read a paper upon Bishop Rulison's School for Colored Children; Miss Emerick of Reading, upon Missionary Work in Alaska; Mrs. Merritt of Philadelphia, upon Missionary Work in Cuba; Miss C. H. Sanford, a deaconess, upon the Work and Office of a Deaconess in the Church of God; Miss Wilson upon the Work and Needs of the Jonestown Home for Children. It was decided the next meeting will be at the Cathedral, South Bethlehem, in January. At 7:30 P. M., a rousing missionary meeting was held, the church being full. Addresses were made by Archdeacon Radcliffe and the Rev. F. A. Warden. Liberal offerings were taken up at the two meetings.

CHICAGO.

WM. E. MCLAREN, D.D., D.C.L., Bishop.
CHAS. P. ANDERSON, D.D., Bp. Coadj.

New Rector at Lake Forest—Clerical Vacations.

THE CHOIR boys of Christ Church, Waukegan, have been in camp for two weeks at Druce's Lake.

THE REV. OWEN J. DAVIES, recently of Gambier, Ohio, has entered upon the rectorship of the Church of the Holy Spirit, Lake Forest, as noted last week. He was born at Bagshot, Surrey, in England, in 1862, and studied at several schools in England and a military school in France. Soon after coming to America he decided to prepare for orders, and entered Kenyon College, Gambier, from which he was graduated in 1891, as valedictorian of his class. He was ordained

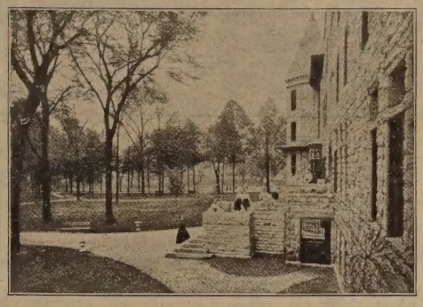
REV. OWEN J. DAVIES.

deacon in 1891 and finishing his course at Bexley Hall in two years, was ordained to the priesthood in 1893. During the years 1891-1892 he was minor Canon at Trinity Cathedral, Cleveland. During 1893, and until May, 1895, he was assistant minister of the Church of the Saviour, Philadelphia, and left there to become rector of Grace Church, Haddonfield, N. J. Five years later, in 1900, he was elected Chaplain of Kenyon College and rector of Harcourt parish, Gambier, which charge he has resigned to become the first rector of the Church of the Holy Spirit, Lake Forest mission. Mr. Davies is a theologian of ability and a notable accession to the clergy of Chicago.

THE SUMMER break-up has occurred. Dr. Gold with his family are spending the summer in their cottage at Bishopthorpe, Lima, Ind. Dr. Hall and family are at Onekama, Mich., on Portage Lake. The Rev. H. L. Cawthorne of St. Luke's has left for a somewhat extended visit in California. At Trinity Church the Rev. Dr. Fleetwood of Water-

Educational.

ILLINOIS.



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man Hall is temporarily in charge so far as the duties of the pulpit and sanctuary are concerned. At an increasing number of churches every summer, evensong is said without a sermon.

CONNECTICUT.

C. B. Brewster, D.D., Bishop.

Tablet at Litchfield.

There has been placed recently in St. Michael's Church, Litchfield, a tablet to which is affixed a stone from the Lichfield Cathedral in Staffordshire, England. This Cathedral was built about 1100 A. D., but in the thirteenth and fourteenth centuries received additions and improvements making it one of the noblest ecclesiastical edifices in England. The stone which is now placed in St. Michael's Church is apparently the capital of a small column, which probably in some late restoration gave place to an uninjured one. It is presented to the parish by the Dean and Chapter of the Cathedral, at the suggestion of Miss Mary Benson of Brooklyn, who has very kindly caused it to be affixed to a shield of quartered oak made by J. & R. Lamb of New York. Under the stone is a brass tablet with a suitable inscription. Thus the venerable parish is connected with the old English town, for which it was named. The honored rector of St. Michael's is the Rev. Storrs O. Seymour, D.D.

A special service of interest was held on the afternoon of the Fourth Sunday after Trinity, in St. John's, Sandy Hook. The sermon was by the rector, the Rev. Otis O. Wright, and was addressed to his brethren of Hiram Lodge No. 18, F. & A. M. A large number of the fraternity were in attendance. The sermon has been printed in the local newspaper.

DELAWARE.

Leighton Coleman, D.D., LL.D., Bishop.

Wilmington Items—The Bishop's Anniversary.

A brass tablet has been erected in the chapel of the Good Shepherd at Bishopstead, Wilmington, in memory of Mrs. Coleman, the wife of the Bishop. The Bishop has also presented St. Michael's parish, Wilmington, with a bell, as a memorial to Mrs. Coleman, to whose devotion and self-sacrifice the parish owes its existence. The members of the parish are to erect a belfry which will also be a memorial to Mrs. Coleman.

The first children's Eucharist of St. Michael's parish was celebrated on the Fourth Sunday after Trinity. There was a large attendance of children, many being from Baptist, Methodist, and Roman congregations. The closing exercises of the Industrial School of this same parish were held June 28th, the Bishop presenting the prizes and addressing the people.

The services of thanksgiving appointed for Coronation Day at St. Michael's Church, were, of course, postponed, but the Eucharist for that day was one with special intention for his Majesty's health.

The Rev. A. J. Vanderbogart has taken charge of the service at All Saints' Church, Rehoboth, and will remain in charge until August.

Bishop Coleman celebrated the fiftieth anniversary of his Confirmation, June 29th. The celebration was the more enjoyable because the Bishop that evening confirmed a class in Trinity Church, Southwark, Philadelphia, where he himself was confirmed fifty years ago. The father of the Bishop was rector of this church for many years.

EAST CAROLINA.

A. A. Watson, D.D., Bishop.

Fire at Clinton.

A very destructive fire swept over the town of Clinton on Sunday last, destroying a large part of the city. Among the buildings totally destroyed was St. Paul's Church, together with all its contents. A special dispatch to The Living Church from the rector, the Rev. F. N. Skinner, says: "Church totally destroyed; service books, Bible, communion service saved, everything else consumed." The fact that the parishioners and towns people have also, in many instances, lost their all, renders outside aid especially fitting.

FOND DU LAC.

Chas. C. Grafton, D.D., Bishop.
R. H. Weller, Jr., D.D., Bp. Coadj.

The Fourth at Oneida—Ripon.

The Fourth of July was kept at Oneida by the Indians with overflowing patriotism. A very beautiful and tasteful procession was arranged by the Rev. F. W. Merrill, the missionary in charge. Besides the band and ornamented carriages and groups of mounted Indians in their old costumes, there was of course a veritable George Washington in Continental attire on horseback. Mr. Hart, the popular Superintendent, representing the Government, gave an admirable address, full of practical and wise suggestions. All day till sundown the Indians, with their wives and children, nestled about the church green and enjoyed themselves. No spirits or beer were sold or to be obtained, and the tin horn and fire-cracker were but little in evidence. It set a good model for the whites to follow.

St. Peter's Day was observed with gala festivities at Ripon, it being the patronal feast of the parish. There was a large early corporate communion of the parishioners, followed by a breakfast in the guild house.

GEORGIA.

C. K. Nelson, D.D., Bishop.

Gifts at Bainbridge.

Mrs. M. V. Woodhull and family have placed in St. John's, Bainbridge, a fine brass lectern, which is appropriately inscribed to the memory of son and brother, George Gouge Woodhull. Eucharistic lights were also given to the memory of Muriel Gurley, one of the Sunday School children.

IOWA.

T. N. Morrison, D.D., Bishop.

St. Katharine's School.

St. Katharine's School, Davenport, which has been added to the chain of schools maintained by the Sisters of St. Mary, will be under the immediate charge of Sister Ella, formerly of Kemper Hall, and of Sister Esther, formerly of St. Gabriel's, Peekskill.

LOS ANGELES.

Jos. H. Johnson, D.D., Bishop.

Church Consecrated at Duarte.

The consecration of All Saints' Church, Duarte, on the morning of June 15, the Third Sunday after Trinity, was a joyous culmination to the efforts of a small number of faithful Church people. Duarte is a rural settlement lying on the north side of the San Gabriel valley, close to the base of the Sierra Madre Mountains, which form its northern wall. Orange growing is the business of the people, and Duarte oranges are among the very best produced in California. The popu-

[Continued on Page 369.]

CHURCH CHANGES.

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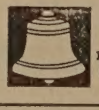

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The Living Church

Vol. XXVII. MILWAUKEE AND CHICAGO, JULY 12, 1902. No. 11

Editorials and Comments.

The Living Church

With which are united "*The* American Churchman", and "Catholic Champion."

A Weekly Record of the News, the Work, and the Thought of the Church.

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Editor, Frederic Cook Morehouse.

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MONTANA AND THE MISSIONARY APPORTIONMENT

WE ARE much interested in the section of the address of the Bishop of Montana relating to the subject of the Apportionment, which will be found on another page. Bishop Brewer's words are especially entitled to careful consideration, by reason of the facts, first, that he may be called the father of the Apportionment scheme, which latter is largely due to his eloquent plea for it at San Francisco; and second, that in his own work, though that of a Missionary District, he has invariably pushed the cause of general missions as of paramount importance, with such success that Montana has for a number of years been in the very front in *per capita* contributions for missionary purposes.

Wholly with a view therefore of either clearing up our own difficulties on the subject, or, on the other hand, of suggesting—not that the apportionment is a total failure, for it is not, but—that the apportionment is (*a*) founded on inequality, and (*b*) not the most successful method of raising money, we beg to ask the attention of the Bishop of Montana to these following questions; and we should welcome that lucid statement from him in reply, that he is so fully qualified to make.

One person, Bishop Brewer states, gave "nearly one-half the sum apportioned" to Montana.

We ask:

(*a*) If that one person had contributed nothing, so that Montana had raised but little more than one-half her apportionment, would there have been any the less credit due to all the remaining people of Montana? Would they, under those circumstances, have less entirely fulfilled their duty than they have now?

(*b*) Eliminate that one person: would the apportionment against Montana still have been just, in proportion to apportionments against certain Dioceses which have many men of the ability of that one?

(*c*) Suppose there had been two persons of equal ability and willingness to that one: would the duty of that one have been one-half less than it is to-day? If so, why?

(*d*) Suppose that particular one person removes to, say, the Diocese of Pennsylvania, which already makes up its apportionment: is his duty to contribute thus terminated? If so, why? Or if not, is the duty now resting on Pennsylvania Churchmen proportionately lessened? If so, why?

(*e*) If a Diocese has twenty men within it whose measure of ability is similar to that of the one man in Montana, ought more to be expected from that Diocese than from Montana? If so, how is the equal apportionment against Montana, with only one such man, to be justified? But if not, why not?

(*f*) If Montana should effect a diocesan organization, and assume the support of its own Bishop, thus making a largely increased drain upon its people, would they still be under moral obligation to contribute to general missions the same amount as now? If yes, why, then, should not their present greater ability, lay on them the duty of larger contributions to-day? If no, how, then, are similar apportionments against the weaker Dioceses which support their Bishops, to be justified, on the same scale as those against Montana, which does not support her Bishop?

(*g*) Montana reports approximately 2,500 communicants.

If we assume that, say, 1,500 persons only have contributed toward the apportionment, which yet has been fully made up, are the remaining 1,000 communicants relieved of all duty to contribute to missions? If so, why? If not, why is it assumed that Montana's full duty has been accomplished?

We venture to say that satisfactory answers to these questions must be made before the underlying theory of the apportionment can be justified. We do not forget that the apportionment does not assume to be a tax; but it does profess to state relative obligations. Neither need one reply that the basis of apportionment is not numbers, but parochial expenses, for the latter is even more unequal as a basis than the former. For instance, the current parochial expenses of the Pro-Cathedral in New York, situated among the poorest people of the east side, and almost entirely supported from without, are $8,500. The current parochial expenses of St. Bartholomew's—the church of the millionaires—are $33,547.56. The current parochial expenses of St. George's, of which Mr. J. Pierpont Morgan is a distinguished parishioner and senior warden, are $41,329.04. Is it right to assume that the millionaires of St. Bartholomew's (we use that parish only as a well-known instance, and with no desire to reflect upon it) are, in the sight of God, only bounden to give for His missionary work, four times the amount rightly due from the "submerged tenth" in the Pro-Cathedral? Or that the magnate of the steel trust and his co-religionists at St. George's, are under obligation to give only five times greater? Are the relative ability to give, and consequent duty to give, on the part of the day laborer in the Pro-Cathedral, and those of the senior warden of St. George's, in the proportion of one to five? That, certainly, is the theory of the apportionment. It is not strange, therefore, human nature being as it is, that the apportionment is applauded among the rich. But can we run missions thus in defiance of the law of God that "unto whomsoever much is given, of him shall be much required," and in defiance of common sense as well?

We do not forget that the apportionment is made against Dioceses rather than against parishes; but the disparity between Dioceses in ability to give is as great as the disparity between parishes. Moreover, the larger the parish or Diocese, the less is the average cost of parochial expense *per capita,* so that an even greater unfairness results. Thus, the average cost for parochial expenses to each of the 2,010 communicants of St. Bartholomew's, New York, is $16.69. The average cost to each of the 350 communicants at Butte, Montana, is $32.72. So our apportionment assumes that the duty of each of the Butte communicants toward the general missionary work is DOUBLE that of the multi-millionaires at St. Bartholomew's! Magnificent system, is it not? Colossal as a scheme for raising money, is it not? Tremendous in its moral teaching as to the relative duty of the rich and the poor, is it not? Vindicates the sagacity of a Church that feels competent to appoint a commission to deal with the problems of Capital and Labor, does it not?

WE SUGGEST these questions anew, because the policy of the Missionary Board for the ensuing year must very soon be taken up. It is a subject upon which we feel very deeply. A stigma has officially been placed upon the struggling missionary Dioceses of the country, by the very suggestion that their rightful obligations to give toward general work are in the same proportion with the obligations resting upon those of affluence. Far better would it be to take the luxuries of worship than the necessary expenses as a basis of apportionment. If a parish can have $200,000 doors, well and good; but let it be recognized that the duty resting on that parish is not four times the amount due from the poor farmers who pass through a rude pine door to their humble church building in Kansas, but perhaps ten thousand times as great. God's apportionments, we venture to say, are somewhat in that proportion; and no amount of voting their responsibilities over to others, on the part of the representative wealthy parishes of the larger cities, can change the law of God that "Of whom much is given, shall much be required."

If Montana can give the whole amount of her apportionment, it is well. All honor to her brave Bishop, her indefatigable clergy, and her generous people, for it. Let them rest assured that God has marked their generosity in His book.

But if that measure of generosity be taken as the basis for apportionments in general, what an awful indictment it must be, of the Church of the Two Hundred Thousand Dollar Doors! Of the Church in which sits the Prince of the Trusts! Of the Church whose people are dressed in purple and fine linen and fare sumptuously every day!

Be not deceived. God is not mocked.

THESE are some of the considerations that must seriously modify the rose-hued statements of the monthly reports telling of the success of the apportionment. The apportionment has indeed succeeded in increasing the offerings from the poor—and in affecting to absolve the rich. It is not a happy omen that it is applauded among the latter, who are able to view with equanimity the fact that Montana is taking upon herself the care of the Church's mission work in far-off lands, that the wealth of multi-millionaires in the Eastern cities may secure to their aristocratic houses of worship, such a pair of doors* as costs nearly four times the whole total offerings in the Missionary District of Montana, for every purpose, parochial, diocesan, and general, for the fiscal year ending in 1901. Yet nobody appreciates more than do we the duty to adorn the sanctuary and to beautify the worship of God's house; only, there must somewhere be a relation between amounts thus expended, and contributions to missionary work.

NOW AS TO the practical working of the Apportionment, there are some things to be taken into consideration. With the one notable exception of the Diocese of Pennsylvania—and THE LIVING CHURCH loves always to bear witness to the liberality of the Church in Philadelphia, which is honored by the whole Church—the large ratios of increase in contributions have been in the poorer mission fields. All honor be to Montana, Asheville, Alaska, and Duluth, each of which has paid in the full amount of its apportionment. It is perhaps more germane to the question of ways and means, that Massachusetts and Rhode Island have actually given less than last year. The large and generally wealthy Dioceses of New York, Long Island, Albany, Western New York, Southern Ohio, Western Massachusetts, and West Virginia, comprise a group that has indeed increased its offerings during the year, but has still given less than half the amount of its aggregate apportionment. Even more serious is the fact, stated in the last bulletin of the Treasurer, that parishes and missions aggregating 300,000 communicants—nearly two-fifths of the whole strength of the Church—have given absolutely nothing. To this large number should be added the many non-contributing members of parishes that have sent in offerings. Here, altogether aside from the intrinsic injustice of the apportionment, is one serious flaw in its working. The apportionment, dealing exclusively with Dioceses and Missionary Districts, does not—cannot—reach these parishes and missions, much less these 300,000 communicants. Any plan therefore that stops short of reaching at least the major part of this large number of ciphers, cannot be accepted as final or as satisfactory. It may be answered that it has not yet been in practice long enough to have made this a sufficient test; but the difficulty is that the system itself gives no way of reaching these non-contributors. No specific duty has been impressed upon *the individual.* If others give, they appear to be relieved of the duty to give. The duty has been laid wholly upon the Diocese; and the Diocese means but little to most of the individuals, who are quite content that its burdens—it has not been stated to them as *their individual burdens*—should be borne by others. Hence, again, another fatal defect in the system itself.

These defects, in theory and in practice, cannot long continue to be ignored by the Church.

THE difficulty of securing appreciation of the Catholic spirit among those without the Church — sometimes, indeed, among those within as well—is illustrated by a criticism of *The Lutheran* upon one of the Answers to Correspondents which lately appeared in these columns. The Answer was as follows:

"The traditions of the 'Assumption' and the 'Coronation' of the Blessed Virgin are no parts of the Catholic Faith, and may not be taught as such. The former is the legend that the body of the Blessed Virgin, after death and burial, was translated to heaven, the grave being found empty. The belief is perfectly legitimate as a devout speculation, and dates from a very early age, though it does not rest on revelation. The day was observed in all the early Western kalendars on August 15th, as in the Roman Communion to-day, and in the East the day is observed as the Falling Asleep of the Blessed Virgin. The 'Coronation' of the Virgin is hardly more than a fancy of art, and can hardly be dignified by being termed a dogma anywhere."

This paragraph is quoted by *The Lutheran* as showing "The

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* See account of the new and magnificent porch and doors for St. Bartholomew's Church, New York, in THE LIVING CHURCH, June 28th. "Work upon this enrichment, which altogether will cost $200,000, will begin at once."

tendency toward Romish practices in the High Church wing of the Episcopal Church", and is described as a "very gentle and half approving answer."

"Of course," continues *The Lutheran*, "THE LIVING CHURCH denies to these 'fancies of art' the right to become dogmas of the Church, but it has not a word to say in repudiation of such speculations. To a Lutheran they seem anything but legitimate and harmless; they are decidedly Romish, and because they have been encouraged in the Church of Rome they have paved the way for all sorts of superstitions. The Lutheran Church does not take to such Romish 'fancies of art.'"

Now the difference between the Catholic and the sectarian spirit could not better be discovered than in the foregoing paragraph. The Episcopal Church holds to the whole measure of the Catholic Faith, once for all committed to the Church, *and to nothing else*. Whether the dead body of the Blessed Virgin was miraculously taken from her grave and joined to her translated soul in the regions of the heavens, is simply one of those questions which do not concern us. To use frank language, it is none of our business. One could not possibly know the truth concerning it, without a special revelation from God, and that revelation He never has made. The same thing may be said of the question of the "Coronation" and also of the "Immaculate Conception" of the Blessed Virgin. For God thus to translate the dead body of the Blessed Virgin would present no greater difficulties than those in connection with the translation of the living body of Elijah, which presumably *The Lutheran* does not "repudiate." We do not deny that God could have thus translated her, or that He may have done so.

On the other hand, there is not the slightest reason why the Church should assume that He did so, or why the evidence for or against the legend should be officially sifted by the Church. The legend is no part of the Catholic Faith, and it is no part of the function of the Church to declare whether or not it is true. It is a fact that Albany is the capital of the State of New York; but the fact that it is true, does not thereby make the statement a part of the Catholic Faith. So the question of the truth or the falsity of the legend of the Assumption simply does not concern the Catholic Faith. Unhappily, another section of the Catholic Church has held that it does, and has affected to treat the belief as a dogma of that Faith; but that is no reason why Anglicans should commit a similar blunder by making its denial a part of their Faith. Unlike Romanists and Lutherans, we declare simply that we do not know; perhaps, even, that it is an irreverent prying into the hidden secrets of God, to enquire. If it is objectionable for Roman Catholics to make the assertion a part of the Faith, it is equally objectionable, and for precisely the same reasons, for Lutherans to do the same with the denial. Lutherans cannot very consistently object to Roman additions to the Faith when, if *The Lutheran* adequately represents the denomination, they are doing the same thing. It cannot possibly be maintained that belief in or rejection of the tradition of the Assumption is a part of the original deposit of the Faith. Consequently, Anglican Churchmen hold that they have no right to add to it, either the belief or its denial.

For the reassurance of *The Lutheran*, we may state that the Editor of THE LIVING CHURCH personally does not hold the belief that the legend is true. He did not directly say so in the Answers to Correspondents, because, frankly, his opinion was not asked; and he does not feel that his opinion concerning an alleged occurrence that took place, if it took place at all, nearly nineteen centuries ago, would go far toward clearing up the subject. Yet because he has not personally been convinced that the evidence is sufficient to warrant a belief in the Assumption, he certainly does not intend to confound that personal opinion with the Catholic Faith.

This is one of a great many differences in the religious world about which Christians are unnecessarily divided. It is not of the slightest importance that the truth or falsity of the legend of the Assumption should be established. If it had been important, it would undoubtedly have been revealed to us. Then we should have known. Now—Anglicans, Romanists, and Lutherans alike—we do not know. What, then, is the use of pretending that we do?

If Romanists and Lutherans must elevate their private beliefs on the subject into dogmas, and thus prove their own sectarian spirit, let them at least let us alone who are content to maintain only the Catholic Faith, and to leave private speculations upon a subordinate plane, interesting, indeed, but not affecting the Faith itself.

THE Open Letter of the Bishop of Springfield to the Bishop of Albany, printed in this issue, is one more weighty plea for delay in consecrating the three Bishops asked for by the Mexican Episcopal Church. Two letters in *The Churchman* for last week, from the Bishops of Maryland and Vermont respectively, urged further strong reasons for delay. The former questions not only the wisdom, but also the legality of the action of the special session of the House of Bishops, declaring that there was "almost a breach of faith" in issuing the call for the session of the House to consider the Mexican matter, when the latter had already been referred to a commission, of which he was a member, which "commission alone was to determine when the time came for such a call." "Up to the day before the meeting in Cincinnati," continues Bishop Paret, "the commission had no answer at all from the Mexicans." The Bishop of Vermont alludes to the proposed exclusion of the American and English congregations from the jurisdiction of the proposed Bishops, and quotes from the action of the Lambeth Conference of 1878, repeated in 1888, which is thus violated:

"That when a Diocese or territorial sphere of administration has been constituted by the authority of any Church or province of this Communion within its own limits, no Bishop or clergyman of any other Church should exercise his functions within that Diocese without the consent of the Bishop thereof." (Davidson's Reports, pp. 167, 279, 322.)

Earnestly do we ask that those Bishops who have desired the consecrations will themselves withdraw their assents, thus giving the Presiding Bishop the power to prevent the scandal of proceeding with the consecrations while serious charges and unanswered objections are pending. The Bishops-elect have themselves acted honorably and wisely in asking the Presiding Bishop to defer action. We urge, however, that the matter be simplified by the withdrawal of the assent to the consecrations on the part of all Bishops who have signified it. Certainly no one can wish to proceed under present circumstances.

THE principal moral to be drawn from the result of the sitting of the Board of Inquiry to hear the allegations against the Bishop of Central Pennsylvania, is the absolute sinfulness of our failure to make provision for ecclesiastical trials on appeals from a Bishop's judgment in a diocesan court. Here was a case in which many believed that injustice was done to a priest who was convicted by a diocesan court and deposed by his Bishop. An opportunity for appeal to a provincial court would easily have settled the matter without suspicion of prejudice and without the probability of injustice. In the absence of provision for such appeal, the exceedingly lame method—yet very likely the only available method—of instituting charges against the Bishop was adopted. Result, the advertising to the world of the fact that one of our Bishops was undergoing official inquiry, a large amount of sensational matter printed throughout the land, and a wholly abortive attempt to obtain a decision on the main question as to the righteousness of the original deposition.

For the sake of Bishop and priest alike, both of whom are under serious injustice by reason of our present system, an adequate arrangement for courts of appeal ought to be made at the very earliest opportunity.

A PRESBYTERIAN minister of Muncie, Ind., the Rev. Wm. H. Oxtoby, speaking on "The Episcopal Church as Viewed by an Outsider," at the First Presbyterian church in that city, said, as reported in the Muncie *Star:*

"The Episcopal Church has emphasized richness of worship. It has believed that even as we are made worshipful in the presence of a glorious sunset, or in the majesty of a forest, so the spirit of worship is intensified as a Church service is made as artistic and rich as possible. And the truth of its position is seen in the fact that almost every other Protestant denomination is gradually coming to the same belief. When the responsive service was introduced into some churches a few years ago, it was considered undignified. Some regarded the use of the gown by the minister as a terrible innovation. Few now are the services that do not have a responsive service, and the gown is gaining favor. The emphasis of the Episcopal Church upon music has elevated the standard in all churches. We are all beginning to see that everything has a rightful place in its endeavor after God. This Church has taught us to speak not so much of a sermon, as of a service. It has taught the value of observing Christmas and Easter, and has stood strongly, for freedom of opinion and speech on the part of its ministers. It gives more per member than any other Protestant denomination, and added last year more members than any other denomination!"

NEW YORK LETTER.

A DULLER summer than the one now upon us, New York is not soon likely to see. Not a church is to be closed, however, not even St. Bartholomew's, which sometimes shuts up the parish church, while of course the parish house continues its work. The clergy are absent in large numbers, half a dozen of them abroad and the rest in seashore resorts along the New England coast and on Long Island. More care is being exercised this year in having one or more clergy in each parish within call. In former years the dearth of priests available in cases of sickness and death has often been disgraceful. The omission once discovered, the clergy has been quick to remedy it. Off years in religious events come with a fair measure of regularity. This is an off year all over the country, and New York feels the effects. It is as well for New York, for a more torn-up patch of the universe hardly exists anywhere.

Announcement is made of a gift of $4,000,000 with which to endow a Winifred Masterson Burke Relief Foundation for the relief of intelligent and respectable men and women, who in consequence of sickness or discharge from hospitals before they have regained strength sufficient to earn their livelihood, or in consequence of other misfortune, may be in need of temporary assistance. The gift is made by Mr. John M. Burke, who is said to be a Churchman. His advisers include ex-Mayor Abram S. Hewitt of Calvary vestry, and Hon. Edward M. Shepard, candidate for Mayor against Mayor Low, and member of Holy Trinity vestry, Brooklyn. Mr. Burke's charity duplicates that of the Society for Improving the Condition of the Poor, one of the large charities of New York. He is a man far advanced in age, and is understood to have called in former Mayor Hewitt to advise him about a disposition of a part of his vast wealth. He has been active in railroad development in the West, but the bulk of his fortune was made in the South American trade. The Foundation has been incorporated, and will undertake the building of headquarters, the location of which has not yet been selected.

The Rev. Kinsley Blodgett of Pawtucket, R. I., a recent graduate of the Episcopal Divinity School at Cambridge, has joined the Grace Chapel clergy staff. He takes the place of the Rev. E. S. Travers, who goes to Christ Church, Poughkeepsie, as curate. Building operations in Grace parish church are in full force.

Plans are making for the erection of a parish house for Ascension church, Richmond borough (the Rev. Pascal Harrower), to cost about $15,000.

The Rev. Thomas J. Crosby has been elected rector of St. James' Church, Brooklyn. St. James' has had the Rev. Dr. C. W. Homer as rector for many years, but some time ago he was made, full of years and of honors, *rector emeritus*, and he still keeps in close touch with the parish. He came from St. Luke's, Brooklyn, in 1868, and has served St. James' faithfully ever since. Mr. Crosby has accepted the election, and begins work in October. He is a native of Tennessee, but spent much of his youth in Texas. He was educated at the University of the South, and at the General Seminary, class of 1895. He was ordered deacon in Christ Church, Clinton Avenue, Brooklyn, by Bishop Kinsolving of Texas, and gave three years to missionary work in Texas. He was for two years on the staff of Trinity parish, New York, serving in St. Paul's Chapel, going then to St. Paul's, Selma, Ala., where he succeeded Bishop Barnwell. St. James' has a handsome new church, opened a year ago at Easter, and is in a flourishing condition as a parish.

The Manuscript Society of Orange is composed of seven or eight men who meet three or four times a year and submit their own compositions in music. Three are professional musicians, the rest amateurs. It was organized three years ago, and meets privately at the home of its president. It has no other officers and no dues. It is not made up wholly of clergymen. Two priests of the Church are interested, the Rev. Lewis G. Cameron of Holy Communion Church, South Orange, and the Rev. Frank B. Reazor of St. Mark's, West Orange. Now and then the Society does some composite work, as a cantata for female voices or one for mixed voices. Two years ago when composite work was suggested some one proposed the Latin words of the Mass as a subject. In this work the *Credo* was composed by the Rev. Mr. Cameron. It is in G, and is counted one of the finest numbers in the Mass. Beginning with a solo for a bass part, in which the faith of the believer is emphasized by a declamatory style of setting for the opening phrase, the declaration is taken up by the chorus and is continued in antiphonal phrases for male and female voices, finally merging in a stirring climax. The part of the Rev. Mr. Reazor is the *Agnus Dei*, and no less high praise is given to it. The Mass has now been twice sung in St. Patrick's Roman Cathedral in Newark. Its performance in a Roman church was due to the influence of a Roman member of the Society. Its present limitation to that use is due to its not having been set to an English office. If this could or should be done it is more than probable that the Mass will be sung in other than Roman services. Monseigneur Doane was greatly interested and did all he could to further the rendering of the Mass. Generally, the Society does not give public performances. The most that it has ever done is three private recitals in Orange, two of them through the courtesy of the Monday Music Club.

THE OLD NAMES.

By Roland Ringwalt.

WHEN the news came that Captain Porter of the marines had behaved like a hero in Samar no one was surprised to learn that he was a descendant of another Captain Porter, Porter of the Essex, the Porter who cruised in the Pacific and fought so nobly off Valparaiso. It is a wise expenditure of time to look over the registers, and see how many names appear, generation after generation. One Biddle perished in the Revolution, another was a commander in 1812, another led his regiment in the war for the Union. Perry is a name that often meets the eye, Nicholson is another, Decaturs and Prebles were long on hand for service. Grant saw his son a West Point graduate, and the third generation is also on the rolls. Young Phil Sheridan went to West Point, General MacArthur's son did likewise, and the list might be extended indefinitely. There is a current saying that the cadetships-at-large are looked on as the property of the sons of old army and navy officers.

The country was scarcely over the Revolution when the Society of the Cincinnati began its active career. It was admired by some, and hated by others, but it certainly tended to inspire the sons and grandsons of distinguished warriors with a desire to encounter like perils and win like honors as their forbears. Since the passing away of the Revolutionary veterans, organizations have been formed to keep alive the memory of later contests. The Aztec Club, for instance, preserved much valuable information concerning the war with Mexico. In the Loyal Legion one can see the traditional spirit that governed the Society of the Cincinnati in the days not so far removed from Washington and Hamilton. There is no doubt that hereditary influence counts for more in the army and navy than it does in civil life.

On the whole, the ancestral traditions of the army and navy have worked good and not harm. A large percentage of all those who are sent to West Point and Annapolis are dropped at the end of the first year, and of those who stand that ordeal a number fail to complete their course. Many boys are dazzled by the sight of buttons and lace, and many foolish parents fancy that it is an easy matter to pass through our national academies. The severe physical drill, the repeated mental tests, the many elements that go to make up a genuine officer are forgotten or unrecognized. Absurd as it may seem, it is a fact that short-sighted parents, knowing their sons to be incompetent to manage farms or corner stores, dream that the lads are fit to command brigades or battleships.

The child of a veteran gets his first ideas of service, not from the lurid novel but from his father and his father's companions. If he is too weak to endure a long march or a stormy cruise, if he lacks the perceptive or calculating faculties, his father knows that he is not adapted to the life of fleets or armies. The farmer may be grievously disappointed in Tom's career at a university, but if he decides that Jack at ten years of age has a natural aptitude for agriculture, the paternal judgment is probably correct. A man who has served for years, and met all sorts of competents and incompetents, can shrewdly pick out the boys who are fit to wear shoulder-straps, and the boys who merely rave over uniforms and dance parties. The best human judgment is fallible, but the colonel or captain who desires to see his child go to West Point or Annapolis has considered the subject more gravely than the father who simply gratifies a boyish whim.

Christianity excludes malignity, subdues selfishness, regulates the affections. It would unite men in one great Brotherhood.—*Mark Hopkins.*

DIOCESAN CONVENTION.—OREGON.

(Rt. Rev. B. W. Morris, D.D., Bishop.)

THE opening of the 14th annual Convention of the Diocese of Oregon was held in Trinity chapel, Portland, on Thursday evening, June 26th, Bishop Keator of the Missionary District of Olympia being present in the chancel. Following his custom in the past, Bishop Morris, at this service, read a portion of his Convention address, saying, in part, as follows:

"We come together here for the business of our 14th annual Convention with new surroundings and after a year of many changes in the personnel of our staff of clergy. One clergyman has been transferred to another Diocese; six new names have been added to our list of workers, and three have been called to the rest and reward of Paradise. Those whose names have been removed from our list by death are: Rev. O. J. Scovell, Ph.D., rector of St. Paul's, Salem; Rev. Dr. F. E. Judd, chaplain of the Bishop Scott Academy; and Rev. Chas. Booth, missionary in the Rogue River Valley District. Mr. Booth, with one exception, was our oldest resident clergyman, having been with us, a laborious and esteemed missionary, for a period of 15 years. Among our lay brethren we sorely mourn the generous Vosberg of St. David's, the modest, devout, but distinguished ex-Governor Pennoyer of St. Stephen's, and the amiable and capable school teacher, Mrs. Hill, so long connected with the Academy."

On Friday morning an early celebration of the Holy Communion was held in Trinity chapel, the Rev. John E. Simpson of St. Mark's being the celebrant, assisted by the Rev. Chas. MacLean of Corvallis. A later celebration preceded the opening of the business session of the Convention, at which Bishop Keator was the celebrant. At the conclusion of this service the Bishop completed the reading of his address, after which the Convention was duly organized for the transaction of business. The Rev. W. E. Potwine of Pendleton was reëlected Secretary, selecting as his assistant the Rev. W. A. M. Breck of St. Matthew's, Portland.

The courtesies of the Convention were extended to the Bishop of Olympia, the Rev. John Cleland of Vancouver, B. C., and the Rev. C. Cumming-Bruce, Chaplain of the Seaman's Institute, Portland. A motion providing for the admission to the Convention of "one lay delegate from each mission with a right to vote upon all questions except the election of delegates to the General Convention," which was referred to the committee on Constitution and Canons, was reported upon unfavorably. A committee to consist of two clergymen and one layman was appointed to consider and provide a plan for meeting the apportionment of the General Board of Missions. In accordance with a suggestion made by the Bishop in his address to the Convention, it was moved that on the second Sunday in August every parish and mission in the Diocese take an offering to meeet the apportionment asked from the Diocese by the Board of Missions. The Rev. W. S. Short, to bring the matter before the Convention, introduced a resolution to appoint a committee consisting of two clergymen and two laymen to consider the advisability of merging the diocesan fund for disabled clergy with the general fund for this purpose. After considerable discussion, an amendment, providing for an additional lay member to be added to the committee and deferring the report asked from the committee to the next Convention, was carried. The diocesan fund for Disabled Clergy, now amounting to $12,000, was started 30 years ago from a small amount given to the Bishop, for this purpose, by a clergyman on the event of his ordination, and has, by judicious management, grown to its present size.

A Board of Equalization was created, to consist of "two laymen, who with the Treasurer of the Diocese, should constitute a Board of Equalization, whose duty it shall be to determine the proportion of parochial expenses to the diocesan charges on account of the Episcopal Fund and Convention assessments and other diocesan expenses, and apportion the amount due from each parish and mission on this basis, and that this take effect immediately." This motion met with some opposition, though eventually it was carried. The "Parochial expenses are to include only the actual running expenses of the parish or mission, such as rector's salary, light, heat, rent, etc.

The following motion was made, prior to adjournment, and was carried by a rising vote:

"*Resolved*, That this Convention has cause for thanksgiving in the continued health in body and mind of our beloved Bishop, and that we pray God that he may be spared us for the continuance of his noble work and the benefit of his wise and godly counsel."

The result of the elections was as follows: Board of School Trustees: The Rev. W. E. Potwine and Mr. S. M. Mears. Episcopal Court: The Rev. Chas. MacLean, Rev. D. E. Loveridge, Rev. T. N. Wilson, M.D. Examining Chaplains: The Rev. A. A. Morrison, Ph.D., Rev. C. W. Turner, Rev. E. T. Simpson. Delegates to Missionary Council: The Rev. A. Kingsley Glover and Mr. John E. Lathrop. Alternates: Rev. E. T. Simpson and G. C. Benton. Treasurer: Mr. C. H. Chandler.

I hold not with the pessimist that all things are ill, nor with the optimist that all things are well. All things are not ill and all things are not well, but all things shall be well, because this is God's world.—*Robert Browning.*

THE PLACE OF THE ALTAR IN THE CHURCH.

Extract from Sermon of the Bishop of Los Angeles at the Consecration of All Saints' Church, Duarte, California, June 15, 1902.

PRACTICALLY we enter a new house of worship this morning, and I have wanted to leave with you one great thought to which all that I have said leads up. Sacrifice implies an Altar, and wherever men have had intercourse with God, has one been erected. At every place in the promised land where Abraham settled, as afterward did Isaac at Beersheba and Jacob at Salim, there did he build the Altar of Sacrifice, as the precedent condition for holding communion with the Unseen One. And of course in the wilderness, as afterward in Jerusalem, did the Altar, which was the meeting place with their God, become the centre of the spiritual life of the Jews.

And then when we come over into our dispensation, we find in the secret worshipping places of the infant Church, rude altars that faintly but very really foreshadowed the magnificent altars that were to come. Before these did the early Christians offer the oblation of bread and wine, as the covenanted way of approach to the Father of their Risen and Ascended Lord. The Altar was the place at which earth and heaven were to be joined in a memorial of the sacrifice that had been offered upon Calvary. This idea runs throughout the whole scheme of revelation. The Altar from the very beginning has been the centre about which consecrated men have thronged, and to which they have come for inspiration and comfort and help and communion with Deity. Naturally, then, the Altar has been watched over and shielded from desecration; indeed we may say that the reason for the being of the Tabernacle and the Temple was the protection of this place of sacrifice. And the same is true of all that architecture has devised in our own era; it has been to guard the Altar and to give it that distinction which belongs to it as the visible sign of the sacrificial idea. If you will examine the structure of the Jewish Temple, or the Christian Church, you will see that every finger of utility or ornament points to the great centre toward which I have turned your thought to-day.

This church—all churches—are homes for the Altar, shields for the place of sacrifice. One phrase of St. Luke's indicates what a Christian church should be: "On the first day of the week," he says, "when the disciples came together to break bread, Paul preached." There in a sentence we have the idea given to us, that the early Christians came weekly for sacrificial worship, and because of the gathering the apostle took the occasion to preach. This is a reversal of much modern practice. Had St. Luke been reflecting the spirit of these days, he might have written: "On the first day of the week when the disciples came together to hear Paul preach, they broke bread." But the Apostolic Church, filled with the sacrificial spirit of meeting God, obeyed the Master's injunction first and always on His own great feast day; and so the Altar from that time has been the meeting place for God's people, and over it and around it has Christian architecture thrown its safeguards and its shields.

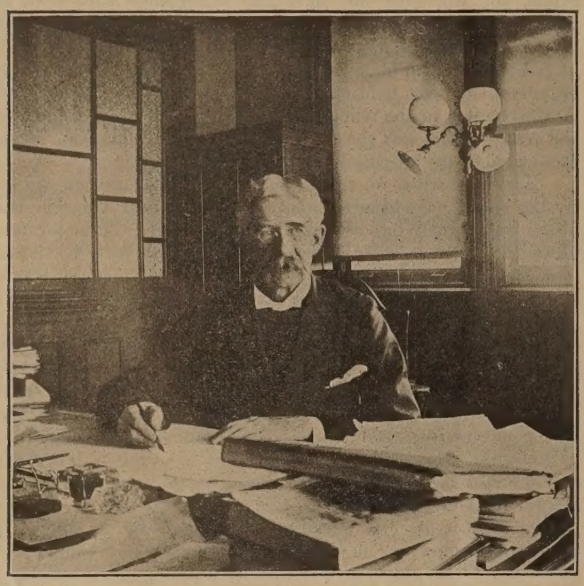
This is the meaning of this house into which you are entering this morning. Leave criticism and the world ever after at yonder door. Enter these courts in silence. Bring your sorrow and your joy, your care and your aspirations and your aim, and lay them on the Altar. Rise daily into perfected sacrifice, and so shall His House become to you really a meeting house in the truest sense, the place in which you are to meet God. It will indeed be the entrance Gate to Heaven.

Ernest Thompson-Seton—he of animal story-telling, and converted name fame—was describing to a clergyman the other day some of his experiences with various animals, particularly the squirrels. "It is an astonishing fact," said Mr. Seton, "that I found, after some few tests, that I could attract squirrels, however wild, by singing to them. Whenever I sang they would come out of their holes or down from the trees, and though at first showing some timidity, sit and listen intently and apparently with enjoyment. I remember one day, however, when after singing them various songs—rag-time and others—I tried "Old Hundred" on them. Would you believe it, the instant they heard it they scampered off, nor could I induce them to return that day. And to this day I can't understand why." The clergyman, a far-away look in his eye, suggested very briefly: "Probably they were afraid you would next proceed to take up a collection."—*New York Times.*

It is only by labor that thought can be made healthy, and only by thought that labor can be made happy; and the two cannot be separated with impunity.—*Ruskin.*

MR. KIMBER'S ANNIVERSARY.

THE long period of 35 years in continuous service with the Domestic and Foreign Missionary Society was completed by the Rev. Joshua Kimber on May 27th. During these years a large measure of the hard work of the missions office has fallen to his lot, and the pains-taking and invariably courteous way in which that work has been performed, has made the veteran



REV. JOSHUA KIMBER.

secretary an indispensable executive and also the warm friend of all who come in contact with our missionary work.

Mr. Kimber served as assistant local secretary for Foreign Missions from 1867 until 1873; as assistant treasurer, 1873-76; as secretary for Foreign Missions, 1876-85; as secretary of the Board of Managers, 1882-85; and for the last 17 years, in his present position as Associate Secretary of the Board.

He is a native of Flushing, L. I., and was ordained by the late Bishop Littlejohn, as deacon in 1869 and as priest in 1873. His service in the Missionary Society thus began two years before his ordination. During his diaconate he was also assistant in St. George's Church, Flushing, and from 1874 to 1876 he was rector of the Church of the Resurrection, Richmond Hill, L. I. Since the latter date his whole time has been given to his work in the Missionary Society.

The Board of Managers paid Mr. Kimber the well-deserved tribute, at their June meeting, of passing the following resolution, on motion of Mr. George C. Thomas, Treasurer:

"*Resolved*, That the Board of Managers hereby extend to the Rev. Joshua Kimber their hearty congratulations on his long and faithful service in the interest of the work of Missions, with the hope that he may long be spared in health and strength to fill his important place, and to witness still greater results in the interest of missionary efforts and the spread of the Gospel the world over."

ENMEGAHBOWH, THE INDIAN PRIEST

HIS LAST LETTER.

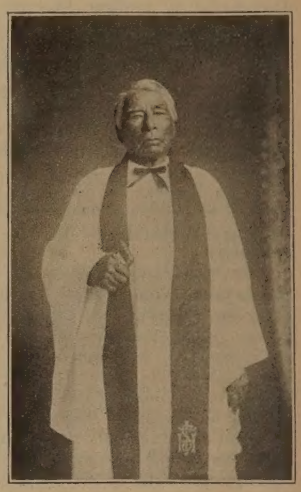
IN the death of the Chippewa Indian Priest, Rev J. J. Enmegahbowh, on June 12th, at the White Earth Reservation, Minn., another link has dropped from the chain which binds the present to the days of heathenism and warfare, when Bishop Whipple began his work among the Indians.

Ordained to the priesthood by Bishop Whipple, the life of this Godly man was intertwined with the life of his Bishop, whose journeys through the wilderness, in sunshine and in storm, he has often shared. His life has been full of pathos, bravery, and self-sacrifice, and he goes to his rest respected and honored.

He has been a sufferer for a number of years from rheumatism, but was apparently in his usual health at the time of his death. Since his affliction has prevented more active service he has been the rector emeritus of the Church of St. Columba, at White Earth. A thousand dollars towards the erection of this church-building was given to Enmegahbowh by Jenny Lind.

In a letter written a short time ago to a member of Bishop Whipple's family, Enmegahbowh says:

"I have been ill, and my rheumatism still confines me to my room. Someone reported that I had died. I was astonished to see how sorrowful my people were. They said, 'Since our loved Bishop has gone from us, sorrow and deep heart-sickness have been always with us, troubling us from day to day. Our hearts are full of pain. If you leave us we shall be lonely indeed.' My people tell me I am growing thinner and thinner, though except for rheumatism I feel well and sleep well in the nights. But three times of late I have dreamed of my loved Bishop. I dreamed that I sat under the oak-trees in front of the Bishop Whipple Hospital, and suddenly I saw him coming towards me. He stood before me with shining face, and smiled, and then started away without saying a word.



REV. J. J. ENMEGAHBOWH.

"This dream happened twice. I dreamed a third time. I saw my Bishop a great distance away coming towards me. He again stood before me. He smiled and said, 'My dear Enmegahbowh, we must take a journey together to all the reservations in the Indian Country.' I hesitated a moment and glanced at my foot. He, too, glanced quickly down, and said, 'I will not take you on this journey. Your foot is far too ugly.' 'Very well, dear Bishop,' I said, 'if that is the only objection I think it is a small objection. My Bishop, that ugly foot has traveled thousands of miles with you,—thousands of miles in the Indian Country. That ugly foot has carried a heavy birch-bark canoe over the long portages you have traveled, but it never impeded the travel. I have stood, dear Bishop, on this ugly foot for forty years while you were giving your great, loving sermons to my people, and it never molested nor impeded your loving words.' He said—his face was shining with love—'Enmegahbowh, your foot has never kept you from following your Bishop, however hard the road.' Then he smiled with that smile my people loved and waited for, and vanished.

"When I awoke I told my wife of my dream. I have thought much about it. It may be that the cause of my dream about my Bishop is because I am heartsick for him.

"Yesterday, one of our chief men said to me, 'When I see you my heart is moved and troubled like the great water, for I think only of our Bishop. You have been much with him.'

"But the *dream!* I cannot get it from my mind. My heart tells me—the forest whispers it—I shall soon be with my Bishop. My heart cries out for him. The older Indians above all are lonely. They will soon go in search of him.

"If it be the will of the Great Spirit that I see you in our land before I die, my people will rejoice greatly. Good-bye."

The Rev. Enmegahbowh's death occurred during the Convocation at White Earth. Between the morning and afternoon sessions, the clergy went to the priest's house to pay their respects, finding him in his arm-chair, apparently very well. After the evening service at the church, the Indian deacon, the Rev. Frederick Smith, was on his way to his home accompanied by some of the visiting clergy, when the bell suddenly tolled, and a few moments later it was found that Enmegahbowh had entered into life eternal.

"A GREAT MANY PEOPLE are distraught and some are made hopelessly skeptical," says the New York *Outlook*, "because they cannot understand life. But this is no reason for being distraught, no reason for being hopeless, no reason for being skeptical. Of course we cannot understand life. In the process of evolution no one can understand that stage into which he has yet to be developed. He can understand that out of which he has come, but not that towards which he is going. The bird in the egg cannot understand the bird in the air. The caterpillar in the chrysalis cannot understand the butterfly in the sunshine. The baby cannot understand boyhood, nor the boy youth, nor the youth manhood, nor the man old age. Our life is not only a fragment, but necessarily a fragment, and we cannot understand the fragment without knowledge of the necessarily unknown whole. It is not necessary to understand destiny; it is not necessary to understand duty. It is not necessary to interpret life; it is only necessary to live. If one knows enough to do his daily duty, to live his daily life, he knows enough not to be distraught or hopeless or skeptical."

THE PRAYER CROSS AT GAMBIER, OHIO.

IN the Diocesan columns last week was noted, under the heading "Ohio," the dedication of the handsome Prayer Cross marking the spot upon which the prayers of the American Church were first said in Gambier. The historic associations gathering around that spot are well known to Churchmen. It was here that Bishop Chase came, in June 1826, for the purpose of beginning his great work. On the first Sunday that he spent here, June 11th, he conducted the service of the Prayer Book in the forest, near where Kenyon College now stands. The exact spot, according to well authenticated tradition, is that which is now marked by the Prayer Cross.

The senior class at Bexley Hall, the theological department of Kenyon, deserves the credit for the stately monument that has been erected to grace the historic place. The design was the work of Mr. Philip Sawyer, an architect of New York City, and was a gift. The Bishop of Ohio and Mrs. Leonard, as well as the Bishop Coadjutor of Southern Ohio, and President Peirce of Kenyon College, rendered valuable aid in the preliminary work and in obtaining subscriptions. The Cross itself is a monolith of Indiana limestone rising to a height of about 12 feet.

The function of dedication was described last week. The oration of the occasion was delivered by the Rev. H. W. Jones, D.D., Dean of Bexley Hall. Dr. Jones spoke in part as follows:

"This spot and its memories are dignified by their suggestions of an interesting historical continuity. This Cross is a mile-stone which has position and place on one of the highways of progress.

PRAYER CROSS AT GAMBIER, OHIO.

The links which connect the present and the past are many and various, some obvious and famous, others not noticed, or forgotten. But the less known threads in the bonds in the succession of men and events, are oftentimes full of suggestion. So here we note the connectedness of Anglo-Saxon civilization and religion. One of the new enterprises of the race in a new field of effort was signalized, if obscurely, yet really, and it may be in the eyes of heaven not obscurely, when men of Saxon blood recited here the liturgy of the Saxon Church. Far and wide have the sounds of that liturgy gone—into all lands and unto the ends of the earth. The Saxon blood and the Saxon religion are of Catholic capacity. With a quality ever their own and never compromised, they have made their way through the forests and deserts, into the mountains and plains, into varied climes, into the lands of the North and of the South and toward the regions of the setting sun. In her progress this Church has ever remembered her past, she has constantly surveyed the already trodden path of her long descent, yet always with an outlook into the coming times whither lay her calling and destiny. This fact of continuity, and this other fact of a complementary capacity of adaptation are the essential notes of Catholicity, and on her banner they are and ever were inscribed in characters of indubitable cogency.

"This Church has proved her right to live by her power of life. She needs no outside supports, she covets no borrowed light. She can gain nothing by imitation of others, or by mixing alien colors with her own. Her organized life has spanned the ages and her sufficient strength has carried her through revolutions and catastrophes until the centuries are her witnesses. We celebrate to-day another of her victories—the victory of her zeal, her faith, her thought of the going "into all the world." What she has done in other lands and under other stars, she here repeats; and she will still repeat that liturgy, so we prophesy, even for nations yet unborn.

"With a confidence not the child of pride but the offering of an experience which heaven has vouchsafed, do we here recite the story of our sufficiency, and here and now do we highly resolve better to know the riches of our inheritance, and to remember her days that are past and her wonders of old time."

BISHOP BREWER ON THE APPORTIONMENT.

IN HIS recent annual address, the Bishop of Montana said:

It gives me very great satisfaction to be able to say that Montana has raised the full sum apportioned her for general missions, and that this has been done without diminishing the amount of our Sunday School Lenten offerings. This was the harder to do because we have made those offerings a specialty, and have given more per scholar than any other Diocese or Missionary District of the Church. I am very grateful to all my clergy who have so earnestly seconded my efforts to meet this apportionment. It shows what can be done when we all work together with one heart and mind for the accomplishment of a specific object. I believe the Board of Managers made a mistake in making the apportionment as they did. I repeat here what I said in an article published in *The Churchman*, that I believe it would have been better to have apportioned $700,000, inclusive of Sunday School and Auxiliary offerings, $500,000 exclusive of those sums. . . . . And now comes before us the question of what we are to do for general missions during the coming year. I wish that the Board of Managers had already sent forth the apportionment, so that we might know what sum they would ask for and what our portion of it would be, and what method of apportionment they had decided upon. But as this has not been done, I make the suggestion that a committee shall be appointed who shall have power to apportion the sum that Montana is asked to raise among our different parishes and missions. My own feeling is that we shall have to include in this apportionment the offerings of our Sunday Schools and Auxiliary. It may be asked that if we have met our apportionment the past year without including these offerings, why we cannot do it next year. I answer that this has only been accomplished through one person having given nearly one-half the sum apportioned. This cannot be expected another year, and I know you do not wish to have it done. I am sure that you all feel the deepest interest in this matter and that you will do the utmost to meet any obligation that is laid upon us by the Church. I have great hope that the adoption of the apportionment plan will in time work a revolution in the missionary giving and largely increase the means for sustaining the missionary work of the Church. But it cannot be accomplished in one year. We have before us in Montana a great problem of interesting our people in the missionary work and of making them understand and feel the obligation that rests upon every member of the Church of giving conscientiously and regularly to the support of the missions. We must preach missions in public and talk missions in private. We must give our people an opportunity to contribute to missions in the public services of the Church and try to get individuals to pledge themselves for certain sums yearly for the purpose. It will be hard work at first, but in the end it will bring success. And this will not interfere with our parish advancement or diocesan prosperity. It is all one work bound together by bands which cannot be broken. Failure to consider one part leads the way to failure in all. Our faith and our vows require of us the largest vision, the highest enthusiasm, the most untiring patience. The Church in Montana had her beginning in missions. Her prosperity is the result of missions. Her life must ever be missionary life.

MISSIONARY OFFERINGS FROM SUNDAY SCHOOLS.

THE Apportionment Plan is not the only method by which an increase is being secured in the offerings for the general missionary work this year. The Sunday School Auxiliary has made it a point to be heard from in this same direction. Our detailed report to July 1st, covering more than 3,500 items, has already been written out, alphabetically arranged by Dioceses and Sunday Schools, and is in the hands of the printer; in fact this work was finished by eight o'clock on the evening of July 3d. We expect to have it in the hands of all the clergy of the Church by the middle of the month. The total to this date is $104,829.66; of this amount $6,846.87 is "Special." This has been received from 3,572 Sunday Schools. Last year in the first list printed, which was to July 15th, the total was $101,247.42; of this $5,123.61 was "Special," and it was contributed by 3,274 Sunday Schools. You will therefore see that there is a gain in the gross amount of $3,582.24; that there is a gain in the amount which the Board can use after deducting "Specials" this year, as compared with last year, of $1,858.98; and that there is a gain in the number of contributing schools of 298. Since last year's list was to July 15th, and we closed the list this year July 1st, the comparison with the latter date is really rather better than this, since in those fifteen days last year we received $870.89 from 50 additional schools. So there is a real gain of 348 schools and $4,453.12 in the gross amount.

Yours very truly,

GEORGE C. THOMAS, *Treasurer.*

AN OPEN LETTER TO THE BISHOP OF ALBANY.

BEING A REPLY OF THE BISHOP OF SPRINGFIELD TO BISHOP DOANE'S LETTER DATED JUNE 16TH, 1902, IN REFERENCE TO THE CONSECRATION OF THREE BISHOPS FOR THE SO-CALLED MEXICAN CHURCH, WITH A POSTSCRIPT.

MY DEAR BISHOP DOANE:

A PERSONAL and private letter, addressed to nearly one hundred Bishops, must be in print to save time and labor. Hence I recognize the personal and individual character of your printed communication of the 16th June, 1902, and I desire hereby to give it most respectful acknowledgment. In regard to this Mexican Consecration, which you are urging and pushing with such passionate earnestness, I desire to say we can well afford to wait until many of us, Bishops and hosts of Presbyters and Laymen, are satisfied of the fitness of the men to whom we are to entrust not merely *the episcopate,* but the *founding and organizing* of an *Autonomous Church.* If *we make a mistake now, and here, it is fatal, it can never be repaired.* The alternative, *waiting,* may be, as you think it is, *"cruel"* to the Mexicans, and *"cowardly"* for us, but we can correct the error, and make reparation for the harm done, and all will be well in the end.

What do the reasons which you so eloquently and earnestly urge for the consecration, weigh against a mistake in this most grave and serious action?

The welfare of the Church of God and the Cause of Christian Unity are not to be set over against an imaginary, or even real slight put upon the so-called dignity of the House of Bishops, or the *fancied infallibility* of any number of individual Bishops.

I mean no disrespect to you when I say such paltry considerations do not deserve a moment's thought. Every true-hearted Bishop will say, "I count myself as of no consequence, when my mistake will prove disastrous to the Church of God."

I do not understand, my dear Bishop, why it will be either *"cruel"* or *"cowardly"* to put off the consecration of *three Bishops* for the so-called Mexican Church, when serious rumors cloud the character of two of the nominees as fit persons to become not merely Bishops, but *founders* and *organizers* of an *autonomous Church in a foreign land, and among a foreign people.* Where is the cruelty? Where is the cowardice? My dear brother, for the sake of God's Church I am content to lie under the weight and odium of your imputations upon me as a *"cruel and cowardly person"* because I cry "Halt" in this Mexican business of giving *three Bishops* at once to Mexico. Let me try an *argumentum ad hominem.* Had you, my dear brother, a daughter engaged to be married, and the day for the wedding was fixed, and the invitations were issued, and you learned an alleged something to the detriment of the integrity and moral character of the bridegroom, would you suffer the marriage to be celebrated before you satisfied yourself in regard to the truth or falsehood of the alleged charges? I answer for you, "No, No," a thousand times, *"No."*—Suppose some imaginary Bishop Doane came forward and urged, as you do in regard to the Mexican consecrations, "the marriage must go on at all hazards; it will be a great scandal if it does not; why, it will reflect upon the character and inherent rights of the parents who gave consent. Again, the parties who make the charges are *in my opinion worthless people.* And finally, trust me; I say all is right, and that is enough. Surrender your trusteeship which you hold under God, surrender it to me. I make myself responsible for the Bridegroom, that he is all right." Would you surrender your Daughter, "the apple of your eye," on these assurances and on these terms to become the wife of a man, on whose moral character there rested the shadow of a doubt?

You would respond, "I care not a rush for the scandal or reflection upon my haste or carelessness in giving consent, if I can save my beloved child from misery and shame."

Again you would say, "I care not *who* makes the charges, the question for me is, *Are the charges true?* That is all that I care to know."

And lastly, you would say to any man, "I care not how great and grand you may be in the estimate of others, or in your own opinion, I cannot surrender my responsibility as a *Parent* to you. I must investigate and know the facts as a *personal* matter, before I allow the marriage to proceed."

Our Lord justifies my illustration when he says, "He, that loveth father or mother more than Me, is not worthy of Me." Are we Bishops, my dear brother, to love our dignity, so far as it may be involved in the present case, and so called technical constitutional rights, more than we esteem the welfare of the Church of God? Are we to dismiss the charges, because you pronounce the authors bad men? Are we to surrender our trusteeship to any one or two or three Bishops, whom you commend, while you call those who disagree with you in this Mexican business, *"cruel and cowardly?"*

One point more. You seem to agree with the late Cardinal Manning in reference to Mexico, that "an appeal to history" is treason against God.

I am so unfortunate as not to be able to coincide with you and the late eminent Cardinal.

On the contrary, I subscribe to the declaration of our great patriot, Patrick Henry. He said in substance, this: "History is the light of the experience of others, which helps me to guide my own steps."

My dear Bishop, let me say in conclusion, that I am sincerely grieved that you have been ill, and I hope that you may be speedily restored to robust health of body, and soundness of mind. I am sure, if God wards off this present threatened calamity from our Church, you will say with all your heart, ere long, that you were mistaken in this Mexican business, and in some mysterious way were brought by some strange delusion to be sadly misled, and you will, with the great St. Augustine, whom in many respects I venture to say you resemble, write the noblest work of your life, as it was of his, your "Retractions." Respectfully and affectionately your Brother,

July 1st, 1902. GEORGE F. SEYMOUR.

Church Missions House, New York.

POSTSCRIPT:—It ought to be known, my dear Bishop, that our discussion of this most momentous matter was very *brief* and *hurried,* and that *to you* in part was due the brevity and hurry, since you informed us, *the assembled Bishops,* that you hoped that our debate might be closed as soon as it conveniently could be, inasmuch as it was important for *you* to catch a train at an early hour, which you named, and leave the House.

My reply was that nothing short of a summons to the dying-bed of a very near relative would, in my judgment, excuse a Bishop from his attendance in our House, when so grave a subject, as providing for the organization of an autonomous Church in a foreign land, was under consideration, and that it might have been possible for you to leave, as others had done, without informing us of the fact. Be this as it may, restraint was inadvertently put upon us, Bishops, *by yourself.*

In a letter which you wrote, you seem to make very light of a charge made against a Bishop nominated to us by the so-called Mexican Church, "that he challenged a man to fight a duel," when you say, that it occurred *ten years ago!*

Is Aaron Burr's crime condoned because it occurred ninety-eight years ago? Would it be a pleasant thing to read that Bishop White, under great provocation, challenged a brother man to fight a duel?

I have been strongly opposed to opening the doors of the House of Bishops. My opposition is now strongly shaken by the course which you have pursued, and are pursuing.

G. F. S.

FUNDAMENTAL REASONS FOR FOREIGN MISSIONS.

By the Rev. Upton H. Gibbs.

THOSE who deny the obligation of foreign mission work do so on account of three fundamental misconceptions:

First, as regards the Gospel.

Second, as regards sin.

Third, as regards themselves.

I. The Gospel to them is but doctrine, which perhaps they acknowledge as being the highest statement of Divine Truth, but do not allow that there is any pressing need for its presentation to the heathen.

But what is St. Paul's conception of the Gospel? What does he say about it in the Epistle to the Romans? That "it is the power of God unto salvation to everyone that believeth" (Rom. i. 16). It is something more than abstract truth or doctrine. It is a saving power of universal efficacy to everyone who is willing to accept it. According to the New Testament writers, the Gospel is not primarily a statement of doctrine, but a statement of facts concerning the Person of our Lord Jesus Christ. These facts concern who He is, what He has done and continues to do for mankind. The object of this statement is that all men may be brought into the most intimate relationship to Jesus Christ. His own words being prophetic: "I if I be lifted up from the earth will draw all men unto Myself" (St. John xii. 32).

What, then, does the work of Jesus Christ effect for mankind? We answer first in His own words:

"God so loved the world, that He gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life" (St. John iii. 16); and again in the words of the beloved disciple: "The witness is this, that God gave unto us eternal life, and this life is in His Son. He that hath the Son hath the life; He that hath not the Son of God hath not the life" (I. St. John v. 11-12). Jesus Christ brings life to a perishing world and a dying human race, as He is the Life. If death is being caused by error, Christ is the truth. If death is being caused by darkness, Christ is the light. If death is imminent by being in the wrong road, then Christ is the way which leads to eternal life.

He is the Way, the Truth, the Light, and the Life for every man everywhere. The Gospel is not only the presentation but also the impartation of the Person of Jesus Christ. This is the answer to the superficial sneer that we have no religion to export. We preach, we present, we impart Jesus Christ in all His saving power to those who know Him not. And this we do in spite of our own individual ignorances and weaknesses, through the operation of the Holy Ghost who is behind all our efforts.

II. Their second misconception is in regard to sin. They underrate its destructive nature and far reaching effect. The statement of the Scriptures is emphatic in its stern brevity: "The Wages of sin is death"; and its force is intensified by the concluding words of the verse: "but the free gift of God is eternal life in Christ Jesus our Lord" (Rom. vi. 23).

There is no chance of mistaking the meaning. Sin is death: "The soul that sinneth, it shall die" (Ez. xviii. 4).

Sin is like a mortal disease, sapping the life of the universe. It is everywhere present, effecting its ravages.

Christ came to save His people from their sins. His work of salvation is to save mankind from the death-grip of sin, from which they were helpless to save themselves. Sin then is more dreadful than mere abstract error. Its awful type, leprosy, best illustrates its character and nature—a disease incurable save only by God Himself. The heathen is smitten with it. Not Buddha, not Confucius, but Jesus Christ alone can be his physician.

"In none other is there salvation: for neither is there any other name under heaven that is given among men whereby we must be saved" (Acts iv. 12).

We have the poor, the sick, and destitute at home, and many uncared for. But no one would dare use this as an argument against extending aid to the sufferers of an Indian famine or for helping the establishment of hospitals in China. To such an objection the reply would be made, that here was an opportunity to help the dire necessities of a fellow creature which it would be criminal to ignore. Would that those who decry Foreign Missions could see that the benighted spiritual state of the heathen is far more pitiable than starvation or physical disease.

III. Their third misconception is concerning themselves in relation to the rest of the human race. They do not see, what the Scriptures uniformly assert, that the human race is a unit, and no nation or people is independent of the rest. The human race is an organism and the various nationalities are members or parts of that organism. They are therefore intimately associated and connected with each other. If one member suffers, the rest necessarily suffer. It is only by developing the welfare of the whole that the true welfare of the individual members can be attained.

The whole human body is diseased. In the words of the prophet: "The whole head is sick and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds and bruises and festering sores" (Isa. i. 5-6). What the body and each individual part needs, is to be made whole. Where the Gospel is preached and received, recovery has begun and the disease is being subdued. But no part can be completely cured until the whole body is sound. What avails the arm if it be cured of leprosy and the foot be still diseased? So long as there remain peoples sitting in darkness and in the valley of the shadow of death, it cannot fail to react seriously on those who are in the light. In other words, the salvation of the heathen in China or elsewhere is almost as important to me as my own: my own recovery being hastened or retarded in accordance with the progress toward recovery of the human race as a whole.

God has chosen that the preaching of the Gospel, which involves the administration of the Sacraments, shall be the means by which the human race shall be saved from death and restored to life.

He has also chosen that by man this shall be done. That "since by man came death, by man came also the resurrection of the dead" (I. Cor. xv. 21). And not alone to the human race but to the whole creation. "For the earnest expectation of the creation waiteth for the revealing of the Son of God, for the creation was subjected to vanity, not of its own will, but by reason of him who subjected it, in hope that the creation itself shall be delivered from the bondage of corruption into the liberty of the glory of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now" (Rom. viii. 19 and ff.).

Oh, this is an inspiring thought! How grand, how vast is man's influence for God, if he chooses! How this elevates the dignity of man beyond even that of angels!

But some will say, that all will not be saved; there will be some lost. But here again the analogy from the body may help us. Not all the flesh of a diseased body will be saved. That which is too diseased will be sloughed off, but there will be a fresh growth and the symmetry of the body preserved, provided there be enough sound flesh to promote the growth. So with the human race, we are told, God has a certain number, His elect, who will contribute to redeemed humanity and maintain its integrity, so that there shall be no defect, no spot, nor wrinkle nor any such thing to mar the perfection of the restored human race. These redeemed of mankind shall and must be gathered, to be truly representative of the present human race, out of every tongue and people and nation. The final stage of complete recovery will begin when the number of God's elect shall have been made up.

Therefore, whether out of love and gratitude to Christ or from the lower motive of promoting and hastening our own ultimate good, the highest wisdom for us is to follow the example of St. Andrew and search for our own brother wherever we can find him, and say to him:

"We have found the Messiah"; and "bring him to Jesus" (St. John i. 41).

"It is the defect of our present Church customs," says the *Standard* (Bapt.) of Chicago, "that Easter comes to us unprepared. Explain it as one will, most of our Baptist churches in the Northern States will in some way recognize the season of the resurrection next Sunday. But unlike the ritualistic churches in which the observance is part of a system, few, indeed, among us have been, even formally, commemorating the sacred and solemn events that preceded the resurrection and gave it meaning. This matter of Church usage is not what we desire to criticise or to commend here; but it is certain that without a Passion Week in the soul, there can be no resurrection day that will bring deep exultation. And if any of us imagines that the dawn of a certain Sunday, with some air of holiday about it, lilies and chorus choirs, can work any transformation within him, lift any veil of the heart, banish any secret sin, or make a far-off Lord seem near, his hope is vain. The Easter sunshine and the laughter of children brighten many a mood, and that is worth while. But they lift no life out of the valley and change no destiny."

Rubbings of Some Ancient Brasses

IN THE COLLECTION OF THE NEW YORK CHURCH CLUB.

BY GEORGE WISTAR KIRKE.

THE Church Club of New York is the possessor of a most interesting and valuable collection of Rubbings of ancient Monumental or Sepulchral Brasses. Several years since, an impression that is regarded as the most beautiful and one of the largest of those remaining in England, was presented to the Club through its Library committee. The acquisition created a great deal of interest and drew attention to this class of ecclesiological antiques. The succeeding year, through the aid of an antiquary, a substantial addition was made to the modest nucleus, one of which, the Stoke d'Abernoun rubbing from Cobham Church, Surrey, is the most valuable of all, for it has been impossible for a long time to find any rubbing of it available for purchase.

Since 1898, great accessions have been made to the collection, until it has now become the most important and comprehensive group out of England. There are almost three hundred specimens that include every variety of scorper work, not only as to size and character, but presenting also the successive periods of development from the thirteenth to the seventeenth century, from that age when all art was at its zenith, to the debasements of the Jacobite era. The collection embraces those of every degree in ecclesiastical, military, and civil life, the Archbishop in full pontificals and wearing the pall, the Lord Abbot of the monastery mitred and vested for solemn mass, Bishops, Priors, Deans, and Priests in canonicals of concurrent periods, representatives of the great conventual orders, Lady Abbesses, Prioresses, Monks and Nuns in choir vestments, the lay brother in his garb, crusaders in chain mail, knights and others of the gentry in armor and costume, judges in their official robes, merchants in appropriate dress, together with varying designs as to class or attitude. These present historical evidence beyond dispute and might have been of value to some contemporaries within a few months past, which, accessible to them, would have tended to less rash and vapid assertions.

There are rubbings in this collection well known to those who are acquainted with latten work. It has all the knights of Cobham church, Kent, the de Fitzralph brass at Pebmarsh, that of Thomas de Beauchamp and his countess, having coats of arms pounced, found in St. Mary's, Warwick; the magnificent examples of Flemish work at King's Lynn, Norfolk, All Saints', New Castle, and St. Mary's at Quay, Ipswich. Merton College, Oxford, St. Giles', Norwich, York Minster, Hereford, and Gloucester, and Westminster Abbey, are well represented in these treasures. There are examples of great crosses, plain and floriated, some with effigies within the arms or kneeling at the base; chalices, heart brasses, skeletons, including the well-known brass at St. John's, Margate, others in shrouds and winding sheets with emaciated effigies found at Lowestaff Church, at Aylesham and Lodden. There are fragments of chamfer inscriptions and canopies, exquisitely beautiful, which shew by their wreckage the marks of vandalism and profanation. The variety of this group cannot be properly described within the limits of a brief sketch. Nor would the collection be at all complete without its display of palimpsest rubbings that go to show a very low state or standard of post-reformation morals as bearing upon the Eighth Commandment.*

A few words as to pavement slabs or brasses may not be amiss here. For some centuries before the middle ages, the practice of interring within churches the remains of ecclesiastics, nobles, and other persons distinguished in life, had been steadily increasing, and altar tombs or effigies upon slabs soon began to obstruct every part of the building, the choir as well as passageways having been invaded, until the clutter had to be controled, leading to the substitution of pavement slabs of incised marble or engraved brass or latten plates. The Purbeck slabs first mentioned soon gave way altogether to the engraved brass plates, beautiful for their polished surface and colored enamels which soon filled up every part. To give an idea of the accumulation of these brasses, it is upon record that St. Alban's Abbey before the dissolution contained more than five hundred, of which now less than twenty-five, many of them but portions, remain.† Also, when we know that between 1536 and 1540, about nine hundred religious houses in England were almost totally destroyed, and that in all of these churches, many contained a large number of brasses, we can understand the fearful results of the great upheaval. What Henry left, the Puritans generally finished.

By aid of photographic illustrations, we are able to present a selection of these rubbings given in chronological order.

It should be understood that these illustrations present the reverse or negative of the plate or "brass," for the photograph is from the impression or "rubbing" and not from the plate itself. Thus in the plate the dark parts shown in the illustration are the bright or burnished portions of the brass, while the light parts represent the enamel or filling, black or color, as may be.

(No. 85) *Knight Templar.* Sir John d'Abernoun, A. D. 1277. This brass is the oldest known to exist in England at the present time.‡ It covers the tomb of Sir John (who was a crusader) in the choir of Stoke d'Abernoun church, a rural manor of Surrey in the Winchester Diocese. The church is of great age. It is a fine specimen of chain mail, the body being clothed in a *hauberk* with *goads* or pryck spurs at the heels. He carries pike and shield, the latter bearing the chevron of the family which represented a barony. Upon the right shoulder will be observed an *ailette,* the forerunner of the epaulet, intended for ornament as well as defence.

No. 85.

No. 2.

As already said, this may be regarded as one of the gems of

* The word *Palimpsest* describes a plate taken from a tomb and appropriated for a similar purpose subsequently. Think of a grave slab being pilfered and adapted to the same purposes for another by recutting as far as necessary or else using the under side, which in the case of a brass pavement plate would be less liable to discovery! This was not infrequent about the Reformation era—a way too, doubtless, of disposing of "idolatrous things." No. 19 in the Club's collection, the rich plate of John Lawrence, a mitred Abbot, is an instance of such high-handed actions. This plate was cut through half way down, the upper part altered and the lower half turned over and recut to suit the notions and tastes of these "reformers." The mitre of the Abbot can still be traced while the wretched substitution of meaningless head-gear and academic toggery with which to replace the dignity of ecclesiastical attire conveyed by the original, presents a clumsy and ludicrous effect. The reversion of rights to Deans in Cathedrals of "the new foundation" (Henry VIII.) who succeeded to the Abbots' stalls, conveyed perhaps the idea the right of appropriation of any and everything.

† St. Alban's has, however, in keeping the celebrated brass of Thomas de la Mere, thirtieth Abbot, one of the largest and certainly the richest piece of work to be seen. This was illustrated and described from the copy of the Church Club in these columns several years ago.

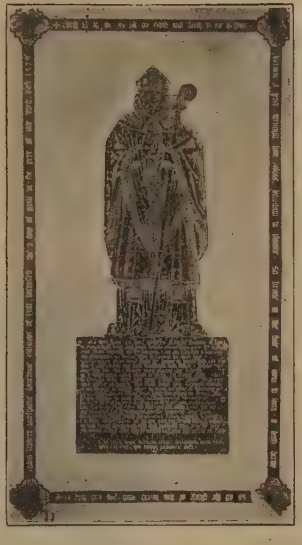
‡ The earliest known brass of which there is record was that of Simon de Beauchamp, A. D. 1208.

No. 290.

No. 22.

No. 17.

No. 157.



No. 11.

No 3.

the collection, for the privilege of rubbing has long been denied to every one, although most courteously granted for the Church Club, upon application, by the patron of the living. The border has entirely gone. The brass is always covered by a rich oriental rug, except during divine service or when exposed to visitors.

(No. 2.) *Archbishop.* The Most Reverend Robert Waldeby, A. D. 1397. One of the most illustrious prelates of the Northern Province of England and a great friend of the Black Prince. This very graceful figure shows an Archbishop in full pontificals, vested probably for consecrating a Suffragan of his Province, for he wears the pall.§ He is vested in apparalled albe, tunic, dalmatic, stole, maniple, amice, chasuble, and pallium. The head is crowned with the mitre—*auriphrygiata* and the hands are encased in jeweled gloves, the right bestowing the *pax,* the left grasping the primatial cross. The folds of the vestments indicate silk or very soft material. This is a beautiful specimen of fourteenth century work. The brass rests upon the tomb in St. Edmund's chapel of Westminster Abbey.

(No. 290). *Nun.* Alinore de Bohun, Duchess of Gloucester, in her own right and the greatest heiress of England of her day, A. D. 1399. She married Thomas de Woodstock, uncle to King Richard II., who was murdered. After this tragedy she entered the celebrated convent of Barking as a simple nun, finishing her life in its house.¶ At her death she was placed in St. Edmund's chapel of Westminster Abbey, next to Archbishop Waldeby, whence this rubbing came. The canopies are considered very fine and the heraldric swan of the de Bohuns is conspicuous. The inscription is enriched with figures between the words. It is regarded as a splendid brass.

§ It was the rule that the pallium or pall was worn usually when consecrating a Bishop; just as the dalmatic and tunic, too—the vestments of the deacon and sub-deacon—were included in the vestiture of a Bishop when conferring minor or Holy Orders.

¶ The present existing Church of All Hallows, Barking, near the Tower of London, represents all that now remains of this famous nunnery.

No. 24.

No. 18.

(No. 22.) *Prior.* Thomas Neloud, Prior of Lewes, A. D. 1433. Found in Cowfield Church, Sussex.

Priories were frequently cells or subordinate houses of larger or important convents. This is a very fine canopy with triple scrolls or labels. On the upper left corner is seen the monogram of the Holy Trinity. The figure is very graceful.

(No. 24.) *Monk, O. S. B.* Robert Beauner, A. D. 1470. Although small, this is deemed a fine and interesting brass, with its sharply-cut inscription and label to the left of the head. This monk occupied many positions of trust in the great Abbey Church of St. Alban's, a mitred house of the Benedictine obedience. He was buried at the foot of the great steps to the high altar, showing by its position the estimation in which he was held.

The habit is that of the lay brother of this order and is surmounted by the cowl. Between the hands, which are held up in the attitude of prayer, is a bleeding heart inlaid in color and charged with six drops of blood, and to this the label above the head refers: "Make in me a clean heart, oh God."

While the epitaph below is long, yet we think it should be repeated. Translated it runs:

"Here lies brother Robert Beauner, formerly monk of this monastery, who for forty-six years and more continuously ministered in divers offices, greater and less, of the convent of the monastery aforewritten, that is to say in the offices of third prior, kitchener, refectorer and infirmarer, and in the offices of sub-refectorer and spicerar of this convent. For whose soul may you deign, oh most dear brethren, to pour out prayers to the Most High Judge (and) the Most Pious Lord Jesus Christ, that He may grant to him pardon of his sins. Amen."

To one who stands at the foot of the steps of this great high altar with its magnificent reredos and crucifix towering up into the lofty vault—the most stately save that of Winchester in all England—restored as of old, with this simple brass at your feet, covering the dust of a humble but honored servant of the monastery that for more than four centuries has been within the keeping of this ancient minster, how the past and its conditions comes back to overwhelm you. It is not difficult to think of this sub-prior at the dead of night summoning the dormitory, when shortly from the cloisters through yonder door comes in due order into this dimly-lighted choir the long white procession to chant the *Lauds* of a new day in the ever-recurring round of discipline and prayer. How it all enables one to realize "the whole estate of the Catholic Church"—expectant, militant, triumphant!

There is much that is touchingly beautiful in this inscription; and will any one dare to say that these men were not animated by true piety, although they were "monks," and, as well, human beings?

(No. 17). *Abbot.* John Estney, A. D. 1498. Abbot of Westminster. The great Abbey church of St. Peter, Westminster, was a mitred house of the Benedictine rule and the most powerful in England, although that of St. Alban's took precedence. Abbots had before this period assumed the mitre as well as the pastoral staff, so that in this illustration there is little to distinguish the Abbot in his canonicals from a Bishop. Abbot Estney's tomb is in the north choir aisle of Westminster Abbey. The canopies, although imperfect, are very rich and beautiful.

(No. 18). *Abbot.* The Reverend Sir Richard Bewforrestte, A. D. 1510. His monastery is unknown, but it was probably in Oxfordshire, for this brass remains in Dorchester Church. His was not a mitred house, being one less important, and so he is uncovered (showing the English form of tonsure), although he holds a staff, but the turn of the crook being inward shows his jurisdiction was entirely *within* his monastery. He wears a cope, the vestment of dignity for choir and procession; and beneath it is seen depending, the furred amys. The mouth scroll has been mutilated. His hands, as was usual, are in the attitude of supplication.

(No. 157.) *Priest—Secular.* Sir Peter de Leigh and Lady, A. D. 1527. This brass is in Lancashire, in Winwick Church. Sir Peter was a warrior and this is a unique example, for he is shown as in armor while over it is the chasuble, the mass vestment of the priest.‖ His wife is shown at his left and the explanation is that at her death he took Holy Orders and became a priest. His shield of arms is placed upon the breast and is again repeated under the helmet. The emblems of the Evangelists are depicted at the corners.

(No. 11). *Bishop.* Robert Pursglove, A. D. 1597. This brass at Tideswell, Derbyshire, is important evidence for the Ornaments Rubric, it being a post-Reformation Bishop almost forty years after the revision of the Anglican liturgy and about thirty years after Archbishop Parker's consecration. This late sixteenth century work shows the decadence of art, for it has a heavy effect, much less graceful than those of the preceding figures. It carries, however, the effect given in the picture of Parker's consecration by Barlow and in the effigy of Launcelot Andrewes at St. Saviour's, Southwark. It is undisputed evidence of the use of full pontifical vestments by the Elizabethan Bishops, for every detail appears, even to jeweled gloves, excepting the maniple, which is, however, doubtless hidden under the chasuble. The low mitre corresponds with the best English form.

(No. 3.) *Archbishop.* Samuel Harsnett, Archbishop of York, A. D. 1631, in Chigwell Church, Essex. This brings us to about the beginning of the Laudian period, for Dr. Laud was translated from London to the Primacy in 1633. Dr. Harsnett was consecrated to Chichester and then translated to Norwich and then to York. The Harsnett arms are seen upon the lower right shield and then to the left impaled successively in order with those of the Sees of Chichester, Norwich, and York. We see here the evolution of the pontifical vestments. The Anglican chimere appears, and beneath it is a long rochet with finely embroidered yoke and hem at the feet. The richly ornamented cope is very similar to that of Laud's yet preserved at St. John's College, Oxford. The cope is drawn up and held over the arms in a French fashion. The mitre is the *pretiosa,* for it is jeweled ,and its form, bulging and ungainly, indicates the decadence of the Renaissance, which as well pervades both costume and chin appendage. But it establishes the fact that almost a century after the Reformation, cope, mitre, and staff held their position canonically and legally. And yet a Church paper a few months ago called these legal ornaments "Roman Catholic vestments"! Verily, "Fond du Lac is vindicated" in this brass.

No. 159.

(No. 159.) *Knight.* Sir Edward Zilmer, wife, nine sons, and eight daughters. East Sutton, Kent, A. D. 1631. We have given this interesting brass as an object lesson for modern society. It is of the reign of King Charles the Martyr and an example to all Christian people. The hands yet preserved in their positions the attitude of supplication. The sons are

‖ In Radwell Church, Herts, may be seen an unusual brass in which a priest in full vestments and holding the chalice and host is represented, standing between his father and mother.

ranged below under the father and the daughters under their mother, and each has the name thereto given in Baptism. There is an inscription of this age that we remember having seen in a Warwickshire church which runs: "All their sons were honorable and all their daughters virtuous"; and this doubtless could be the legend of this Zilmer family.

The arms of the Knight in the upper left corner indicates by the quartering that Sir Edward is of that house from which the flag of the United States had its genesis.

The animals—lions, dogs, etc., placed frequently at the feet in these characters in brasses, had no special significance. Brasses at King's Lynn, Norfolk, about 1350, show in one case a hunting scene, in another a harvest home, a third, a peacock feast, etc., some of which are in the Club's collection.

THE ASCENT OF A SOUTHERN PARISH.

By JAMES B. CRAIGHEAD.

SEVENTY-FIVE years ago, in a newly-formed Diocese, in a town of about 5,000 inhabitants, a few Churchmen organized a parish, and after worshipping for some years in hired halls, built a church which was a marvel of architecture at the time and place. To be sure, it was a mere stuccoed rectangle, but with Gothic windows, crenelated walls, buttresses, and a square tower, it was something to be proud of. The interior was a plain room with a recess in the rear wall two feet deep and eighteen feet wide, across which recess, flush with the walls, was a paneled reredos about ten feet high, behind which a narrow stairway led from the basement to a platform near the top of the reredos. Up this stairway the clergyman ascended sideways, and, from the platform, preached.

Prayers were recited from the platform below. This platform extended five feet into the nave. The pews were so constructed with the fronts of the seats planked down to the floor, that kneeling could only be effected by the individual who would stand up, turn half around, and then thrust his legs under the seat in front; but as kneeling was not the fashion and, beside, was considered rather popish, seeing that it was the posture of devotion in a neighboring Romish chapel, the congregation was not seriously inconvenienced.

The services in those days were very dreary, being a legacy from the Georgian era, handed down through Virginia. The choir consisted of an English music teacher and his wife. There was but little change in these matters, except in the personnel of the rector and the choir, for many years.

This parish was regarded by its people as a completed establishment, with no outside connections. We knew that the rector and one or two of the vestrymen went each year to a "meeting," when a diocesan census was taken and taxes levied; also that the same parties every three years attended a General Convention in some distant city. On Easter Monday the vestry held a meeting and reëlected themselves. Had any one suggested that there were other parts of the Church in other lands, and that only by the reconciliation of their differences could a Catholic or Universal Church be perfected, he would have caused as much contempt as if he had argued that the United States, France, and Germany should come under one supreme head, or that intimate relations should at once be established between the Earth and the planets Jupiter and Saturn.

About 1850 A. D. a young English priest took charge of the parish, who, we afterward learned, was a disciple of the dreaded Pusey. With no little opposition, this clergyman began with innovations. Being of a mechanical turn, he constructed a handsome altar as large as the limited space would permit. He erected on the chancel rail two lecterns for prayers and preaching. He abandoned the black gown for the surplice, and established daily prayer, the benefits of which were confined to himself and the sexton. He effected some improvement in the music; but no effort availed to permit a change in the pews. These were private property, and the owners were entirely satisfied with them.

The building was small, and the city was growing. The rector began to talk about free seats, urging that the pews were rarely filled and that he was constantly applied to for sittings. Failing to move the people, he resigned, to the general satisfaction.

Reverence was in rather a low state. On one occasion a visiting Bishop was preaching for us, and being afflicted with a cold in his head, had frequent use for his handkerchief, which, after each paroxysm, he wadded up and tossed on the altar, which was immediately behind him. The congregation really saw no more irreverence in the action than did the Bishop himself.

About this time came the dreadful Civil War. Every church building was taken by the victorious army from the North, for commissary, hospital, and ordnance use, except our church and a Methodist chapel. The church escaped because the Commissary General was a Churchman; the chapel, because it was the property of "truly loyal" Northern Methodists.

During this dreadful condition, the Bishop of Kentucky, the late Dr. Smith, then heir-apparent to the primacy, came down to look after the interest of the Church, bringing with him two young priests who happened just then to be out of a job. He called together the ecclesiastical authority of the Diocese, consisting of two lay members of the Standing Committee, and advised them of his plans for the vanquished Diocese.

"Brethren," said the Bishop, "I have decided to obtain release of two of your parishes from the military, and I propose to place the Rev. —— in charge of St. ——, and the Rev. ——— over ——— church."

"But Bishop," said one of the Committee, "neither of these parishes is vacant."

"So!" said the Bishop; "and where then are the incumbents?"

He was informed that the Rev. —— was at that time in confinement in the State penitentiary, his crime being that he had omitted the prayer for the President of the United States and all Others in Authority; a rather mild offense considering that the latter were harassing the unresisting citizens in every conceivable manner. The other rector was in hiding to avoid a like fate. The Bishop gave it up and went home. One of the above-mentioned priests returned after the war and died a martyr's death, laboring among the poor during the dreadful epidemic of cholera in 1872. The other accepted a call to a parish in Ohio, where he labored acceptably until his death a few years ago.

We were dreadfully demoralized during the dark days of Reconstruction. Our Bishop was dead, and many of our young men had fallen on the field of battle. Several rectors succeeded each other, generally of the evangelical type, who had utter distaste for the harmless innovations of the English rector; one of them offensively so. This priest I once saw in his vestry room smoking a vile cob pipe and passing jokes with some friends while he carved a loaf of spongy baker's bread into huge cubes, and at the time of placing the elements on the altar for Communion, he filled the chalice from a common black bottle which he took *coram publico* from under the large damask table-cover which swathed the altar to the ground. This clergyman was not satisfied with preaching his heterodoxy, but printed it in pamphlet form for general distribution. The Bishop was then forced to take him in hand and he was deposed soon afterward.

Our section recuperated rapidly. Traveling was cheap. Members of the congregation visited other cities and became dissatisfied with their own poky services and longed for something ornate, which could not be had in the old building with its sawed-off chancel and diminutive organ-loft. Lists were formed for subscription. The ladies went to work; and now, within less than 35 years of the Black Bottle "use," the congregation worships in a large, elegant, stone edifice, with recess chancel, vested choir, etc. Early Communion, eastward position, and mixed chalice, are in use, and as was stated in a recent communication in THE LIVING CHURCH, this parish now ranks with the first in the land for its reverent services and the devotion of its people.

The building and furnishing of the church entailed a heavy debt, but the enthusiasm of the congregation never flagged, and the result is that on Easter morning of this year a gathering of the faithful filled the church to the chancel steps, and saw the last bond of their debt duly cancelled and laid on the altar. On the following Sunday the Bishop of the Diocese consecrated the beautiful building to the worship of Almighty God.

Let no one consider this evolution one of merely superficial services and ceremonies. The necessity of brevity forbids the detailed ascent from a low state of self-satisfied congregationalism, up to a realized position of an humble place in the great Catholic Church, whose limits on this earth are the shores of the seas.

Nodena, Ark.

THE CROSSES which we make for ourselves by a restless anxiety as to the future are not the crosses which come from God.—*Fenelon.*

Helps on the Sunday School Lessons. JOINT DIOCESAN SERIES.

SUBJECT:—*Old Testament History from the Creation to the Death of Moses.*

By the Rev. ELMER E. LOFSTROM

THE WAY TO HEAVEN—THE HOUSE OF GOD.

FOR THE EIGHTH SUNDAY AFTER TRINITY.

Catechism: 5th, 6th, 7th, and 8th Commandments. Text: Gen. xxviii. 15. Scripture: Gen. xxviii. 10-22.

GIVE a clear outline of the story which connects this lesson with the last and bring out the circumstances which force Jacob to leave his home, without friends, his only brother an enemy, his only inheritance a blessing stolen from his father by deceit and lying. Jacob was not a very good young man up to the time when the story opens, but he did all the time have an appreciation of the value of God's gifts and promises. He had failed because he would not trust God to carry them out. He was too eager and impatient to wait. But sin and disobedience are always punished, and so Jacob had to leave home in this unhappy way. Right here Jacob began to be a better man. Alone, traveling under God's beautiful sky, all earthly help withdrawn, his thoughts turned to God and he began to pray. This appears from chap xxxv. 3: "God who *answered* me in the day of my distress."

So our story to-day is about a young man in trouble, starting out alone in the world, and he prays to God for help. In his sleep, as he lies with his head on a stone, God answers his prayer with a beautiful vision, which shows him several things that, being true, help him to become a better man. They will help us, too.

(1) First he learned that there is a way leading from earth to heaven.

Up to this time Jacob had, it seems, taken account only of the earth. Just before he was born, God had told his mother that he should rule over his brother. And he schemed to make it come true, as if he did not believe that God would bring it about honestly in His own good time, if he would wait. But now he learned that earth and our life here is intended only to lead to heaven, and that—

(2) God is watching over our lives and caring for us by means of His angels (vv. 12-15).

These two truths are intimately joined. If we can realize the connection of this life with God and heaven above, we may also know that the God of heaven will also be the God of the earth.

Later, in the fulness of time, God showed how true this was, by becoming Man Himself in the Person of Jesus Christ; and then, as He talked with an Israelite who was true and without guile, He pointed to Himself as this ladder between earth and heaven (St. John i. 51). He is the Way and the only Way for man between earth and heaven (St. John xiv. 6).

"How is He the Way?" All must be made "members of Christ" [Catechism]. He is the ladder joining the two, because in His own Person He has both natures. The Church teaches plainly that in agreement with the general truth, God's holy angels care for the baptized children of God (Heb. i. 14; St. Matt. xviii. 10; Ps. xci. 11, 12; the Collect for St. Michael and All Angels). Jacob realized now that God was guiding and ruling and shaping his life. He was thus raised above temptations which would lead him into sins similar to his great sins in the past. When we realize that God is with us, watching and guiding our lives, we, too, are raised above many temptations. We cannot see God's angels who meet us, but we can know that we have met them by the effects which come from the meeting. You cannot see the force of gravity or of electricity, but you can see the stone fall as a result of the one or the room lighted as a result of the other. We are saved from dangers that threaten us, or some great joy or some great sorrow comes to us and turns our thoughts to God. It has been done by His messengers.

(3) The Promise was renewed to Jacob. Abraham was chosen out of the world and the promise given to him and his seed. But of his children, only Isaac inherited the blessing, and of the sons of Isaac, only Jacob. But from this time on, the covenant widens instead of narrowing. All the sons of Jacob are heirs of the promise, and it is to go on widening until all the nations of the earth are blessed.

(4) Jacob felt reverence for the place where he had seen God in a vision (vv. 16-18). Verse 16 does not imply that he had been ignorant of God's Presence everywhere—His Omnipresence. It is simply the expression of his awe at realizing that God had been manifestly near to him. We need to teach children the lesson of reverence. Jacob made a temple out of the place where he had met God. Our churches are places which we have set apart and made unlike other buildings by asking God to meet us there. He comes to us there according to His promise, when we are baptized at the Font. At the Laying on of Hands in Confirmation we "receive the Holy Ghost." The Holy Eucharist is the sacrament of "the Body and Blood of Christ, which are spiritually taken and received by the faithful in the Lord's Supper." Surely if Jacob could say of the hillside, "This is none other but the house of God and this is the gate of heaven," we can say the same of the church. It is God's House. Twice did Jesus drive out those who were profaning God's Temple. He "would not suffer that any man should carry any vessel through the temple."

It would be well to take pains to impress this lesson of reverence for God's House upon the children and give them particular direction how to act. Again be definite. Many need the lesson.

Correspondence

All communications published under this head must be signed by the actual name of the order. This rule will be invariably adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

THE TERM "MISSIONARY."

To the Editor of The Living Church:

IN YOUR issue of June 28th the Rev. A. Kingsley Glover has a letter concerning the title of Archdeacon, in which he takes occasion to condemn the term Missionary. May I say a word in its favor?

He characterizes it as "exceedingly offensive," "repelling sensitive people," "universally offensive," and refers to a certain parish in which he was rector and priest, where he welcomed the Archdeacon, but says: "Never, never, would we have welcomed the same priest to that Churchly parish had he come as *Missionary*"!

This, it seems to me, is uncatholic and untrue. Since when has the term "Missionary" been universally offensive? A missionary is "one sent" to do the work of Christ Jesus among men. I would ask the writer whether there is any word which better expresses the character of that work than Missionary? St. John employs the term "sent" more than thirty times in regard to our Lord's earthly mission, especially in the 17th chapter of his Gospel. Jesus uses the word again and again, implying that He regarded it as of the utmost importance that men should know that the Father had "sent" Him, and said of His disciples: "As My Father hath sent Me, even so send I you."

Should there then be anything "offensive" to people, sensitive or not, in a term so constantly used of Christ Himself? Should we not rather honor the name and the work so truly Christ-like? There were many who did not welcome our Lord although He was sent to them, yet He never hesitated to impress upon them His character as the Great Missionary.

ARTHUR S. PHELPS.

Bound Brook, N. J., June 30th, 1902.

THE HISTORIC EPISCOPATE.

To the Editor of The Living Church:

IN CONNECTION with your admirable discussion of the Historic Episcopate, would it not be to the point to cite the words of St. Clement of Rome in his first Epistle to the Corinthians (chap. xix.), in which, after relating the miraculous manner in which the tribe of Aaron was chosen by God for the priesthood of the Jewish tabernacle, he says:

"So likewise our apostles knew by our Lord Jesus Christ, that there should contentions arise, upon account of the ministry. And therefore, having a perfect fore-knowledge of this, they appointed persons, as we have before said, and then gave direction how, when they

should die, other chosen and approved men should succeed in their ministry. Wherefore we cannot think that those may justly be thrown out of their ministry, who were either appointed by them, or afterward chosen by other eminent men with the consent of the whole Church."

These words, written by one who was the immediate disciple of SS. Peter and Paul, and who occupied the Episcopal Chair at Rome before the death of St. John (A. D. 80), should go far toward proving that the Historic Episcopate was of Apostolic and consequently of divine origin. Respectfully,

Tecumseh, Neb., July 1, 1902. W. W. Barnes.

CHURCH ANNOUNCEMENTS.

To the Editor of The Living Church:

IT SEEMS to me our clergy might well follow their Roman brethren's example of announcing services, etc., for the week, at the early as well as noon-tide Sunday services, thus giving the early Sunday morning worshipper the same opportunity as the late one, of hearing the notices.

Service placards—though of course also desirable, especially for the benefit of the deaf—can never take the place of the oral notice.

One meaning of the Church being *Catholic* is that it is for all sorts and conditions of men. This being the case, why have the noon-tide worshipper better informed as to the services to take place during the week (to say nothing of other things of which the give-notice Rubric is silent) than the early morning one?

The one reason I have heard for not giving notices at early Eucharists, viz., disturbing the quietness, etc., of the early morning, seems to me too sentimental, in comparison with the usefulness of oral notices, to receive any consideration whatever.

Wm. Stanton Macomb.

256 S. 38th St., Philadelphia, Pa., St. Peter's Day, 1902.

BURIAL FROM PRIVATE HOUSES.

To the Editor of The Living Church:

YOUR comment in The Living Church of June 28th on Mr. Oswald's letter on "Burial from Private Houses" leaves unsettled in the minds of some of your readers a point on which they would be glad to receive information from you.

You say: "In general it is wise for a priest merely to tender the use of the church, counseling its use, but also being ready to officiate at the house if so desired."

I think the generality of our clergy do as you suggest.

But what Mr. Oswald seemingly wants to know is whether he would be justified in refusing to say the Burial Office in a private house. In saying "being ready to officiate at the house if so desired," do you mean that it would be his duty to do so?—his duty in the sense that if he refused he would render himself liable to canonical discipline?

I know a priest who insists that under the rubric he has no right to say the Burial Office in the house; who positively refuses so to use it, who says that his "sole object" in refusing is to secure "a revival of the rubric"; who alleges that he has "received assistance" in an effort to put a stop to burials from private houses, and who, for lack of just such information as Mr. Oswald asks for, every now and then violates the peace of his parish. With him the question is not whether it is wise for him to officiate at the house, but whether he is in duty bound to do so.

Moreover, the rights of communicants seem to be involved in this question, to say nothing of what the Church may suffer from dissension arising in communities where her priests refuse to her communicants what usage has taught them to claim as a right, and denounce as law-breakers those priests of the Church who follow usage, regarding it, so to speak, as a commonly accepted alternative rubric.

Some new men in the Church's ministry, and especially such as have come from the ministry of other Christian bodies, seem to think that our "rubric of common sense" is too vague and that it ought to be expunged from the office-book of experience. John Hewitt.

Columbus, Ohio.

VESTED FEMALE CHORISTERS.

To the Editor of The Living Church:

IN The Living Church for June 28th, there is a letter from Mr. Claghorn of Chicago, regarding vested female choristers. To one part of his letter I feel I must take exception; *id est:*

"If the Rev. Lindsay Parker of St. Peter's Church, Brooklyn, does not believe in the episcopal authority of his Right Reverend Father in God, the Bishop of Long Island, and expect to obey him in all matters of worship, let him remember that he, in so doing, fails to keep a promise that he made when he answered in the affirmative, at his ordination, 'Will you reverently obey your Bishop, and other chief ministers, who, according to the canons of the Church may have the charge over you?'"

Now it does not seem to me that the Rev. Lindsay Parker has questioned such authority as the Bishop possesses in the matter of vested female choristers, for his—the Bishop's—authority extends only to the Cathedral missions.

At the time the Bishop made his remarks concerning vested female choristers, Dr. Parker was asked his opinion, and gave it. It was simply the expression of a personal opinion; no question of authority was involved. Yours very truly,

Brooklyn, N. Y., July 5, 1902. Robt. Jackson.

MARY THE MOTHER OF GOD.

To the Editor of The Living Church:

IN HIS letter of June 28th, Bishop Van Buren seems to deny the title "Mother of God" as applied to the Blessed Virgin. Let me ask him to point out any fallacy in this syllogism:

Mary is the Mother of Jesus Christ.

Jesus Christ is God.

Mary is the Mother of God.

I do not believe that "every Catholic instinct" is offended when reading the words of St. Elizabeth, " . . . . the Mother of my Lord" (St. Luke i. 43); nor by the words of Bishop Hall (*The Virgin Mother*, p. 79); "She is the Mother, according to His Human Nature, of Him who is God"; nor the words of Fr. Osborne: "It is right to say that the Child of Mary is God, and therefore right to say that Mary is the Mother of God."

In *The Incarnation* (Oxford Library of Practical Theology) Mr. Eck says: "Θεοτόκος, of which the nearest and only available English translation is 'Mother of God.' . . . If therefore Holy Scripture can speak of the 'Blood of God' and the 'Crucifixion of God,' it cannot be wrong to speak of the 'Mother of God.' If Mary was not the Mother of God, then that Holy Thing which was born of her was not God from the moment of His Conception." Edward S. Stone.

The Protestant Episcopal Church, says the Chicago *Tribune*, has been for some time trying to reach a definite, consistent policy in the matter of vested female choirs. In most churches the choirs are composed of boys and men exclusively. Lately, however, it has become customary in some churches to introduce girls and women among the boys and men, and to allow the female part of the choir to wear the same costume as the male part of it. This practice has been vehemently denounced by Churchmen of the more rigid type. It is said to be an unseemly innovation. "No women in the chancel" is the right rule and the only rule. The champions of the vested women, however, have been able to dig up a few precedents and to lay claim to certain shreds of mediæval or ancient authority.

What brings the controversy to public notice now is that Bishop Burgess of Long Island has just issued an episcopal order to the effect that women shall no longer be allowed to sing in the vested choirs of the nine missionary churches in his Diocese. The missionary churches are under direct control of the Bishop, and what he says about their management in matters of this kind is final. The point made by the Bishop is not that surplices and cassocks are in themselves unwomanly. To an age which has discarded the tunic and the toga they seem womanly enough. The point is that ecclesiastical usage does not tolerate vested women singers. Especially does it not tolerate them when they occupy the chancel. It is a matter not of natural decorum so much as of long continued Church policy, determined by centuries of experience. It is "ancient, orderly, fit" that the singers should be either men or boys. It is novel, irregular, inappropriate that they should be women or girls.

"There is something pathetic," says the New York *Evangelist* (Pres.), "in Herbert Spencer's confession that he would not take from any one the consolations of faith, while with a mingling of inconsistency and compassionate scorn he denies himself these very great and almost universal consolations. We think the crushing argument against Spencer's unbelief is the faith of so many of his fellow-men. Why should he be right and so many others wrong? What is his boast of unbelief but a kind of bravado in which lurks a cowardly hope that something better than he sees may be in store? Is it brave to be so blind to the brighter side of things in this world and the next? Do we crown with the laurel of wisdom the man with eyes wide open to some things, who ignores the sight of others as trustworthy as he, and goes grumbling to his grave? Is it gallant to give way to distrust? Is it philosophically grand to be a preacher of despair? Is it philanthropic to teach men a ruinous error, simply because one finds it worthy of his belief?"

Literary

Christ the Way. Four Addresses given at Haileybury, January 11th and 12th, 1902. By Francis Paget, D.D., Bishop of Oxford. New York: Longman, Green & Co.

These addresses were given at a meeting of schoolmasters, college tutors, and lecturers. They are of the same deeply spiritual character as are all the writings of Dr. Paget. The author points out in his first address that Christ not merely "marks or shows the way, that He has trodden the way, and that we must follow Him;—all that is true; but it is less and easier than the whole truth." "Not only after His example, not only in His footsteps, must we find the way, but in union with Him and in Himself."

The third address considers Christ in the Holy Eucharist as the True Way, and in the fourth we are shown that the true way is the Way of the Cross.

The addresses are devotional and are well calculated to build up the spiritual life of their readers.

A Mighty Means of Usefulness. A Plea for Intercessory Prayer. By Rev. James G. K. McClure. Chicago, New York, and Toronto: Fleming H. Revell Co. Price, 50 cts. net.

One of the most inspiring little volumes imaginable. The Mighty Means which the author treats of is intercessory prayer. He tells for whom such prayers may be offered and gives some wonderful instances of the effects of such prayer. The laws of prayer as set forth by our Lord are coming more and more into our consciousness. The possibilities of prayer in His Name are so wonderful that they cannot be accepted unless we are *really* praying in His Name, which means *living* in His Name. Then, as St. Paul says, "all things are possible."

The Church in the House. By the Rev. G. H. Hills, A.M. St. Joseph, Mo.: Combe Printing Co.

The author gives as a sub-title this description of the contents of the little book: "Fifteen short sermons originally printed in the Philadelphia *Sunday Times*." They are short sermons, but they are also very sensible, sweet, and strong, and we wish they might be generally read, especially the last one, which gives the title to the book, "The Church in the House."

Recent Object Lessons in Penal Science. With a Bibliographical Introduction by A. R. Whiteway, M.A., Barrister-at-Law. New York: E. P. Dutton & Co. London: Swan, Sonnenschein & Co. 1902. 216 pages. Price, $1.25 net.

It is often a mistake to republish magazine articles in book form, without previously revising and almost re-writing them. This work suffers perhaps more than the general run of such productions, from the main defects of its class. The material is laid before the reader in a scrappy, ill-digested, repetitious manner. The style is heavy, turgid, and extremely prosy. One main defect is poor punctuation. We regret, also, to have to note the occasional use of slang expressions, a grave defect in a work intended to be quite serious. Most of the material is old; and what little is new, though quite valuable, is not presented properly.

The "Bibliographical Introduction" is quite inadequate, omitting, *e.g.*, the invaluable work of Mr. Tallack, Secretary of the Howard Society, *Penological and Preventive Principles*. The classification of penological theories is extremely inadequate. We would also fault such expressions as "The main idea of fitting suffering for sin is derived from the bloodthirsty precepts of Mosaic and Roman Law." In his first chapter, the author severely criticizes the Elmira plan, which, in a later chapter, he praises most highly. His own theory is to reform the criminal, if possible, and if this cannot be accomplished, to incarcerate him for life. He also lays considerable stress on preventive measures. He enumerates not a few cases of what he considers as miscarriage of justice, and for this state of affairs he blames the judges, who, according to his opinion, are not properly trained for their office. He would inaugurate in England a special service in which judges rise step by step in the service of the State, and are by the State trained for the work they are finally to accomplish. His views seem highly unpractical to an American mind; and his denunciation of English judges tends, in our opinion, rather to injure the cause of law and order, than to further the interests of justice. In better taste are his efforts to convince the reader of the necessity of sweeping prison reforms, though we doubt whether matters are really as bad in England or America as he would make them appear. Of course it is true that a good soldier does not always make a good prison official; but, on the other hand, Col. Brockway of Elmira, whom he lauds so eloquently in one place, is an old soldier. His recommendations on the treatment of criminals are generally good and, practical. With regard to the criminal procedure, our writer advocates the introduction in England of the "examining magistrate," who plays a very prominent role in Continental trials. Whether or not Anglo-American Criminal practice could be modified to admit of such an official, is a practical question to be solved by our law-makers; yet we have often thought some such official might be quite useful, as an adjunct to the District Attorney's office. Much stress is laid upon the indeterminate sentence and upon preventive measures. In this connection, the writer bases the right of punishment upon "the right of self-preservation inherent in society." The Law's delay comes in for its proper share of blame as the cause of much lawlessness. Sure detection, and speedy and certain punishment of every offense, are rightly set forth as the best deterrents from crime.

Many of his practical suggestions are excellent, as, *e.g.*, that the state indemnify a prisoner who is acquitted of the charge brought against him, for the losses suffered in consequence of his incarceration; that a sufferer from an assault or a theft be indemnified by the assailant or thief, the latter to work out any such indemnity under State supervision, provided he cannot pay it; that fines should be made to bear some proper proportion to the wealth or poverty of the delinquent. From others we would most emphatically dissent, *e.g.*, that "a suitable class of offenders" should be drafted into the Army, especially "in bad climates," or into the Navy, especially "as stokers." Mexico is a sufficient object lesson of this method.

F. C. H. Wendel.

A Concise Dictionary of Egyptian Archæology. By M. Broderick and A. A. Morton. New York: E. P. Dutton & Co. London: Methuen & Co. 1902. 103 pages. Price, $1.00 net.

The object of this little work is not to give an adequate scientific resumé of its subject, but to serve as a pocket dictionary of Egyptian Archæology to the tourist. It is most admirably adapted to its purpose in size, make-up, and contents. We know of no arrangement of the subject matter that would be nearly so practical as the alphabetical. The articles are necessarily brief; but they are exceedingly well written and give the main data quite accurately. Of course there are many moot questions, such as those of chronology and transliteration, which the writers had to settle for themselves. While we would not agree with many of the dates here given, yet we are well aware that Egyptian chronology is by no means finally and definitely determined. And we are also aware that it would never do for the authors of this little work to cumber their pages with chronological discussions or tables of alternate dates. We can highly commend the eighty illustrations, chiefly representations of Egyptian deities, the introduction of the royal cartouches—a most necessary feature of such a book—and the list of amulets, given pp. 14-16.

We like the make-up of the little book very much, and take great pleasure in recommending it most cordially to all intending Egyptian tourists, who will find that they can slip it easily into a coat pocket or hand bag.

The Path to Rome. By H. Belloc. New York: Longmans, Green & Co. Price, $2.00 net.

The Kensit sympathizer, or the distressed Anglican, who buys this book with expectation of being led through the fires of theological controversy, will meet with the unexpected. His possible disappointment in one direction, however, will be more than made good through delight in another direction. The *Path to Rome* is a charming account of the author's journey afoot, from Toul in the valley of the Upper Moselle, through Lorraine and the borderland between France and the German Empire, across Switzerland, and on to Rome. A stretch of interesting country and a quaint people are depicted. The narrative, which is altogether unconventional, is brightened with drawings from the author's pen, together with personal reflections suggested by incidents of the journey. This is altogether a delightful book to take on one's summer vacation.

Spiritual Heroes. A Study of Some of the World's Prophets. By Daniel Saville Muzzey, B.D., Author of *The Rise of the New Testament*. New York: Doubleday, Page & Co. Price, $1.25 net.

We cannot say that there is any reasonable excuse for the production of this book, in which the characters, as named in the table of contents, are Jermiah, Buddha, Socrates, Jesus, St. Paul, Marcus Aurelius, Augustine, Mohammed, and Martin Luther. The irreverence suggested by this combination is fully realized in the text. There are some 32 pages devoted to each character, and in them an entire failure to grasp the *motif* in the lives of those at least who were not pagans.

Under Sunny Skies. Youth's Companion Series. Boston: Ginn & Co.

This is an attractive little volume for children, telling in pleasing language and in short chapters, each complete in itself, of various phases of life and nature in the Southern lands of the Old World. The series, in which this is the third volume to appear, is a very attractive one, and this latest volume will bring many bits of pleasant information to children in many households.

The Fulfilment; or, A Church at Work. By the Rev. John Gaylord Davenport, D.D. New York: E. P. Dutton & Co. Price, 40 cts. net.

A little book of 30 pages, telling in a pleasing way how a certain religious society followed the teaching of Christ in regard to loving one's neighbor. The lesson is a good one for Churchmen to take to heart.

Van Dyck. A collection of fifteen pictures and a portrait of the painter with introduction and interpretation. By Estelle M. Hurll. Boston and New York: Houghton, Mifflin & Co. Price, 75 cts. net; 83 cts. postpaid.

This, the latest in the Riverside Art Series, a series which has given to the young student so much art information condensed into handy volumes, deals with both the portrait work and the sacred paintings of the celebrated artist, as much attention being given to one as to the other. In the introductory chapter are given a talk on Van Dyck's character as an artist, an outline of the principal events in his life, a list of contemporary painters, an historical directory of the pictures reproduced, and other points helpful to the student. There is also a pronouncing vocabulary of proper names and foreign words used. The fifteen pictures are from carbon prints and reproductions of photographs of the original paintings and are very beautiful. In schools and in the home, where the tastes of children are being developed, the book should be of much help.

A Foreign View of England in the Reigns of George I. and George II. The Letters of Monsieur César De Saussure to his family. Translated and edited by Madam Van Muyden. New York: E. P. Dutton & Co. Price, $3.00 net.

These letters of a young Swiss gentleman, which he wrote home from England during a visit in 1725 to 1728, are very entertaining reading. They are, of course, superficial and not at all scholarly; but they show the impressions of a foreigner, which are expressed in a delightfully free and unreserved way. He never supposed they would be printed, so he has no hesitation in expressing himself quite openly. The account of the coronation of George II. is particularly interesting at this time, when that of Edward VII. is so near. The illustrations are quaint and valuable, being taken from old prints made more than a hundred and fifty years ago.

We are accustomed to think of the services of the Church of England in the eighteenth century as bald and dry; but this author speaks of them as being fully choral; and copes and mitres are mentioned several times in the course of the book, as being in use by Bishops. One is impressed both by the changes in London, and also by the remarkable similarity of much of the life of a hundred and seventy-five years ago to that which is still to be found there.

An American at Oxford. By John Corbin. With Illustrations. Boston and New York: Houghton, Mifflin & Co. Price, $1.50.

This book is timely and informing. There could be no one better equipped than Mr. Corbin to write such a book. He was a Harvard graduate before he was an Oxford "honor" man. He knows the life, the social life, that marks the Oxford man a fellow distinct and separate from anything of the kind this side the water. These distinctions Mr. Corbin makes clear and enticing. The differences in the ways of Oxford from Harvard or Yale in electives are arguments in favor of the old order rather than of the new, at Harvard for example, wherein a student is given a smattering of disconnected courses but finds that conflictions in hours and teachers prevent carrying any one subject to completion.

Mr. Corbin has told us of the surprises awaiting the stranger on his entrance, of the examinations, so different from the plan following the completion of the several courses this side, has shown the value of the "scout," the duties of "dons," and tutors, the difference between foot-ball over there and here, and has described the methods of training for the boat crews, and athletics in all its divisions. In fact he has left nothing unsaid that a prospective student might wish to know.

The Religious Life and Influence of Queen Victoria. By Walter Walsh. New York: E. P. Dutton & Co. Price, $2.50.

This life of Queen Victoria has little or nothing which is new in it; but it is interesting and increases the respect that we all have for the late Queen of England. The author is so devoted to the Evangelical school of religion that he is sometimes ludicrous in his efforts to praise the Queen's conformity to the Presbyterian Establishment when she was in Scotland, and to relieve her of responsibility for favors shown to Roman Catholics in Ireland. He is much distressed at the Maynooth Grant, the position of Cardinal Manning next to royalty on the Royal Commission of the Working Classes, the receiving of an Envoy from the Pope at the Queen's Jubilee, and the sending of an envoy to Rome from England.

Mr. Walsh is more opposed to the Catholic part of the Anglican Church than he is to Roman Catholics, and he laments that the Queen became more kindly towards it at the end of her life. If it were not for a strain of bitterness towards those who hold the Catholic view of the Church, the book would be more agreeable reading.

Home Thoughts. Second Series. By C. New York: A. S. Barnes & Co. Price, $1.20 net; postage 10 cts.

This is a beautiful book; that is, the thoughts in it, given out evidently from the rich experience of life, are thoughts suggesting beauty—beauty in life, the life of home in all that is bound up in that word. It speaks well for the readers of the present day that the first series of these "Thoughts" was so well received, that a second volume has been brought out. The thorough sanity and healthfulness of these essays must prove a tonic to all who read them, and one feels after doing so that life is good—very good and beautiful when lived in this simple, natural, healthful way. The chapters on "The Unselfish Passion of Paternal Love," "The Development of the Individual," "Self-Control, a Defence," "The Empty Nest," "Early Retirement of American Men," "The Fire Charm," "Duty to Old Portraits and Letters," and the chapter on Christmas are especially helpful and interesting.

A Vacation with Nature. By Frank DeWitt Talmadge. New York: Funk & Wagnalls Co. Price, $1.00.

The author is a son of the distinguished preacher, who lately died in Washington. The book is a series of articles on nature, with religious and devotional deductions. It is very prettily bound and printed, and would be a good book to read during one's summer holidays in the country.

Court Life Under the Plantagenets (Reign of Henry the Second). By Hubert Hall, F.S.A., author of *Society in the Elizabethan Age*, etc. With five colored plates in facsimile by Ralph Nevill, F.S.A., and other Illustrations. New York: E. P. Dutton & Co. Price, $2.50 net.

This is an antiquarian book, full of information of value; but put into the form of a story. It must be frankly acknowledged that the tale is neither interesting nor exciting, but there is contained in it an abundance of information about the reign of Henry the Second.

The author has gleaned from the Exchequer Records much matter of antiquarian interest, and having lived in Hertfordshire for some time, he has been able to make his scenery life-like.

The colored plates and cuts are quaint and interesting.

A NEW WORK, *Religious and Social Work Amongst Girls*, by Flora L. Freeman, has just been put forth by Thomas Whittaker. It is a practical and stimulating work on an important topic and its value is attested by an emphatic endorsement and introduction by the late Father Dolling of East London, recently deceased, whose strenuous and efficient activity in kindred work is famous.

AN INEXPENSIVE and pleasing way to adorn and furnish the walls of a summer cottage, or indeed, of a city home, is afforded by the handsome series of pictures contained in a Portfolio entitled *The World's Greatest Pictures*. These are reproductions from the masters in all subjects, each on separate paper, and all of them worthy of framing, but serviceable to adorn the walls without frames. The set (one hundred) sells for $10.00, and the American supply is obtainable from Messrs. E. & J. B. Young & Co., 9 West 18th St., New York.

WHERE AMERICAN ART IS LACKING.

LET ME SPEAK as briefly as possible of some of the qualities in which our art seems to me to be deficient, emphasizing once more before I do so its great general excellence and the fine achievements of some of those whose names we should all put down if we were to make a list of our greatest men. Our landscape painting, judged by the highest possible standard, is, I think, often lacking in the highest forms of dignity and style. The absence of fine lines is particularly noticeable. The autumn season, with its reds, browns, yellows, and grays, is seen to be a favorite subject, and the spring motives are likewise in great favor. The spring pictures are too often merely pretty, and the autumn pictures too often merely "rich." The beautiful summer greens and the depiction of noble trees near to the spectator in the perspective are pretty generally avoided. How fine a green picture can be made we may see when we look at Inness's "Summer Silence." We have no living artist who can paint a picture as fine as that. Some of our landscape painters, again, seem to be too intent on obtaining what may be called decorative effect, which is secured by agreeable arrangement of color, and fail to be moved by the grand beauty of fine lines. They miss the virility produced by firm, strong drawing.

None too numerous are the painters who, in treating subject pictures (I refer to easel pictures, and not mural painting), have the patience, perseverance, and grit to carry their work through the suggestive stages on beyond into completeness, where form suggested must become form well defined, and color massed without much detail must become color "holding good" after it has passed through many modifications of light and shade, and covering many pieces of modeling where form must be, if not *exact*, yet so nearly so as to give the semblance of truth. There is too much suggestion, and too much giving only what may be given in a very conscientious and at the same time skilful sketch, and too little of vanquishing the manifold difficulties which constitute a performance which may be called complete.—From "The Field of Art," in the July *Scribner's*.

"A MAN'S CHARACTER is different from his reputation. His reputation, the general opinion of his fellow-members of society, may be good, while his character may not be, inasmuch as he may be guilty of things which are concealed from the public view. A man's reputation is his most valuable asset."—JUDGE MCPHERSON *in charge to jury.*

The Family Fireside

DAY BY DAY.

More of Christ's life,
To lift the standard of our human life
Beyond earth's struggle, and its sordid strife;

More of Christ's love,
To sanctify alway our human love,
And make it worthy of the life above;

More of Christ's light,
Along our paths to shine and make them bright,
More of His truth to guide our steps aright;

More of Christ's zeal,
More of His sympathy for human weal,
More of His spirit all our acts to seal;

Oh! Christ, bend low,
Increase our faith, Thy strength on us bestow,
Till in Thy likeness we may daily grow.

Oh! give us grace
To better live, whate'er our rank or place,
And fit us, day by day, to see Thy face.

London, Ohio. Margaret Dooris.

VACATION RELIGION.

By the Rev. Charles Fiske.

A FRIEND sends me a story of a family that was going out of town for the summer. The carriage was at the door to take them to the railroad station, and they were about to enter it, when the little girl of the household excused herself, and running to the church, only a few doors away, stood before it and said:

"Good-bye, God. We are going to the seashore, but we shall be back in October."

How many people, both of those who go away and of those who stay at home, say "Good-bye, God," for the summer! And especially of those who go away, how many live in comparative heathendom, never troubling themselves with church-going from the beginning to the end of their holiday, and not appearing to be anxious about their spiritual welfare either on week days or on Sunday! Is it too much to ask Church people, in arranging their outings, to find a place where there is a church, and then to take enough time from their pleasure-seeking to attend its services regularly? It is quite possible to imagine (nay, it does not require an effort of the imagination to picture) people spending their vacation time in something after this fashion: They start out by relaxing all rules, getting up too late to say any prayers, rushing off as soon as possible on some pleasure trip, spending the heat of the day lolling in a hammock and reading some trashy novel, staying up until the small hours at a hotel hop, and going to bed at night after a day in which God was given not a single thought. That kind of a holiday will do harm, rather than good, mentally, morally, and physically.

Let us remember that the object of rest is—to recruit the energies for better work in the place God has put us, not simply to have two weeks, or a month, or more with nothing to do. We ought to regard life as a vocation, not a vacation. We ought to do our work as if it were a work for God, and then we ought to take our rest, that we may be stronger to begin the work again for Him, when the recreation time is over. Suppose we were to set down a few vacation-time rules:

(1) The first would be readily agreed to. We take the rest that we may enjoy it; so we should forget the everyday life as far as possible, take a complete change of surroundings and occupation, and make our recreation hearty and complete.

(2) But cannot the next rule be accepted as just as sensible? It is this: Sanctify your pleasure, as you do your work, by careful prayer. Remember that you will need just as much help to spend your recreation hours as a Christian should, as you need at other times to do your work as a servant of God. Have regular rules, therefore, about your prayers.

(3) You will take the vacation to build up the worn out energies of the body, will you not? Well, stop and ask if the soul does not need attention as well. Try to give it regular exercise, too. And to this end, read some good devotional book while you are away, or begin the regular study of some portion of the Bible; one of the Gospels, for example. All this will rest you far more than reading cheap novels and Sunday newspapers, nor will it take much time either—probably half an hour each day, or less than you spend in looking at the pictures in the magazines in the hotel library.

(4) If practicable, spend your vacation where it will be possible to go to Church services, and especially the Eucharist. But if you cannot do that, spend an equal amount of time in private devotion and spiritual communion. Read matins and evensong, with the psalms, and lessons, on Sundays. Perhaps you can get others to join you in doing this.

(5) If you are where there is a good church, keep your eyes open for new methods of work, see what other people do, and how they do it, and come home in the fall with some suggestions for aiding in such work in your own parish.

We can hope for a vacation ourselves and hope that every one else will have one and enjoy it to the full; but let us hope, also, that no one will think that the entire cessation of all religious exercises is a necessary part of this enjoyment.

Speaking of vacation church-going may well lead to a closing word on the subject of public worship generally. What Christian people need to realize is that public worship is just as much one of God's Commandments as any of those in the decalogue. God still says that He is a jealous God and will not give His glory to another, and anyone who reads the Bible and sees how those who neglected His Sabbaths suffered for their sin in the past, cannot but realize that He will punish those who give Him no obedience in the way of worship now.

This is not saying that there is any harm in reasonable amusements on Sunday, nor that we are to have a "Puritan Sabbath." But it does mean that the man who wants to serve God must worship Him on the day He has set apart for that purpose. If we have been present at the Holy Eucharist, "the Lord's own service on the Lord's own day," we can enjoy the rest and recreation that follows with a good conscience; but if we have not given God these moments of prayer and worship, we are in sin, and no argument can alter the fact.

THE STUDY OF PALMISTRY.

By the Rev. Thomas P. Hughes, D.D., LL.D.

MY ONLY apology, as a clergyman, for studying Palmistry purely from the literary standpoint, is that at the beginning of the fourth century, a canon was framed by the Church punishing with excommunication and even death any person found practising palmistry "outside of the Church."

This clearly emphasized the view that whilst in the hands of the unregenerate it was simply a "black art"; when studied by those "within the Church" it could be considered a "science."

There is still an unrepealed statute of the British Parliament, passed during the reign of George IV., which enacts that "any person found practising Palmistry is hereby deemed a rogue and a vagabond, to be sentenced to one year's imprisonment, and to stand in the pillory."

Moreover, it is on record that the late Mr. Gladstone, at the zenith of his power, had his hand read on two occasions. Once by Lucy Lee, the Queen of the gypsies at Brighton, when she foretold his political downfall; and again by Cheiro, the celebrated palmist, who was invited to Hawarden Castle by Mr. Gladstone, Aug. 3rd, 1896.

In pursuing the study I have therefore felt that I was in good company and backed by one of the canons of the Church!

I found much recreation during the last holiday season in visiting the palmists, not only in New York but at Asbury Park, Long Branch, Coney Island, and Rockaway. I had some strange revelations. By one I was told with great authority that I had never been married and that I never had any children. Although I have been married and have had eight children!

By almost every palmist whom I have consulted, I have been told that I may expect money in three months. But I have never found one of them willing to advance even a small sum on this most safe security of a palmist's prophecy.

On one occasion I was taken for the very reverse of a clergyman. For whilst the palmist told me that I should make money in the course of a few weeks, she urged me not to gain it by gambling. I assured her that I would not attempt such a thing, and thanked her for the advice.

Upon somewhat extended inquiry I find that this "money in

three months" is quite a common reading of the hand. You see it stimulates industry, especially in the hot season!

On one occasion I left impressions of both hands with the secretary of a well-known palmist, and in the course of a week I received a type-written statement regarding my "Enterprising Hand." The "Professor" clearly read my character. This had been indicated by my hand. The statements regarding my past life were not quite so clear, although he told me I had received money by legacy only once in my life, which was quite true. But he also said that up to the present time I had had a singularly uneventful life, although there was much travel for me in the future. Whereas, on the contrary, my life has been remarkably eventful, and one of world-wide travel.

It will be seen that the science of the palm is almost as uncertain as the science of medicine! These contradictions have led me to read a vast amount of literature on the subject, and the results of my studies I now communicate to my readers.

In the first place, it is evident that the hand, just as the countenance, exhibits one's character.

There are said to be seven types of hand: (1) The ordinary or necessary hand; (2) the square or useful hand; (3) the spatulate or irregular hand; (4) the philosophic or angular hand; (5) the Conic or artistic hand; (6) the Psychic or idealistic hand; (7) the mixed or complicated hand.

These hands indicate character just as much as the countenance does. And consequently the most ordinary palmist has no difficulty in forming a general impression of your character.

On one occasion I tried to pass myself off as a farmer. But of course it was absurd. There were no traces of a hoe or plow on my palm. And the palmist suggested that I had mistaken my vocation, and advised me to try literature, or even "politics"!

The hand of Mr. Gladstone has been printed and published. Mr. Gladstone's hand, with the exception of an occasional felling of a tree, never did a hard day's work; and yet it is covered with lines.

This is one of the curious features of palmistry, that whilst we would naturally expect the lines on the hand of the day laborer to be very numerous, the reverse is the case.

And then, there are what are known as the Mounts; the Mount of Venus at the base of the thumb indicating everything connected with the much abused goddess of love and beauty; the Mount of Jupiter, at the base of the third finger, which denotes ambition and love of power; the Mount of Saturn, at the base of the second finger, which indicates a desire for everything of classic and sacred order; the Mount of Apollo at the base of the fourth finger, which denotes the love of the beautiful; the Mount of Mercury, at the base of the little finger, which suggests mercurial qualities of character; the Mount of Mars, just under the thumb, which indicates an aggressive spirit.

The entire palm is an interesting study. A soft palm indicates an emotional character with love of ease. A firm palm activity and powers of endurance.

The thumb, quite outside the study of Palmistry, has always been regarded as the index of character. There are two classes of thumbs. The firm jointed thumb denotes determination of character, and even obstinacy. The subtle jointed thumb indicates a more pliant nature.

The nails, which are divided into four distinct classes, long, short, broad, and narrow, denote the condition of the constitution, and are also held to be within the scope of Palmistry.

People with short nails are critical and inclined to analyze thoughts and actions. Those with long nails are impressionable and gentle in temper. Narrow nails threaten weakness of constitution. Broad nails indicate strength.

Now, with these cardinal rules before us, it will be clearly seen that a careful observer can study the character of a person from the hand, just as from the head; and that the conclusions of the palmists are usually correct.

In my experience of the last few weeks I have not found a single palmist who failed to give a clear statement of my disposition and character.

But when he came to study the lines of the hand, the mystery of the science deepened!

In the first place, the skilled palmist assures you that you have two hands which must be read.

The left hand shows what your destiny is. The right, how far you have influenced your life by your own efforts. For example, I find that the left hand of a friend of mine has the line of health striking the line of life at the age of 45. But when I look at the right hand I find the line of health supports and does not indicate the shortening of the life; the life line reaching to about the age of 85. The facts of the case are these: The individual was born with a weak constitution and with a consumptive tendency and would probably have died at the early age of 45 as indicated on his left hand. But he has traveled and lived in different countries and has overcome all tendency to consumption. Hence the long line of life, supported by the health line, on his right hand.

This is strictly in harmony with all the teachings of Palmistry.

And it must also be remembered that lines change. That is to say, at one period of your life you may have a line which in course of time will entirely disappear.

Without entering into details, the chief lines on the palm are: The line of Mars, close under the thumb, which indicates energy. The line of life which rises between the thumb and fore-finger and runs up to the wrist. The line of head, which rises in the same place as the line of life and runs across the hand. The line of heart, running next to the line of head, but in the opposite direction. The line of fate, running from the wrist to one of the Mounts.

In the study of Mr. Gladstone's hand which has been printed and published by Cheiro, we have the line of Mars or energy distinctly marked. Then the line of health running straight up to the wrist, indicating a long life. Then the line of fate going unbroken along the hand, marking a successful life. The head line distinctly marked, running across the hand, indicating great mental activity; and the head line unbroken, marking a long and happy married life. Mr. Gladstone's hand is marked, however, with lines in every direction, which of course the palmist will read and interpret according to his own theories.

The curious feature of the fate line is that it sometimes rises in the centre of the hand and runs up to one of the Mounts, thus indicating that success is given during the last years of life. In other cases it rises near the wrist and terminates in the centre of the hand, thus showing that the earlier and middle life of the individual is the more successful.

The three bracelets on the wrists are supposed to count thirty years each on the life of a person; but most palmists reject this theory altogether.

During the past few weeks I have examined the palms of a number of men and women of eighty years and upwards, and I have not found one of them with a short line of life.

When it is clearly understood that the lines can be changed by attention to our own natural predispositions, the danger of the study of Palmistry disappears, and it is in connection with this view that I have studied the whole subject.

That the hand is the servant of the brain, and under the direct influence of the mind, I think has been demonstrated by several writers, who have proved the existence in the hand of the tactile corpuscles running in straight rows in the red lines of the palm. And it is a well-known fact that in some cases of paralysis, long before the attack takes place, the lines of the palm completely disappear, although the hand can continue to fold as before.

In writing on Palmistry I have not attempted to defend the science, nor even the "black art," as it may be designated, but merely to outline what I have myself discovered during a six weeks' experience with palmists and a careful study of a number of works on the subject.

I have thoroughly satisfied myself that there are clear indications of the disposition, health, and the character indicated on the hand—in the shape of the hand, in the character of the nails, and in the lines of the palm. I am also convinced that this interesting study has been turned into "fortune-telling" by unscrupulous palmists; whereas the very most that the lines on the hands indicate, are the possibilities of life.

I have found it altogether a most interesting study, and the tedium of the excessively hot weather of last summer was much alleviated by the enjoyment which I found in visiting the palmists, and in studying their books.

THE FOLLOWING LANGUAGE, used by Rabbi Emil Hirsch, of Chicago, in a recent sermon, indicates the extent to which some Jewish leaders have departed from the fundamental ideals of Jewish belief: "The sabbath of the Jews is dead. Let us bury it. God never ordained the Sabbath day. It is an institution of man. Only millionaires and peddlers can observe the Jewish sabbath in these days of activity. Sunday to all intents and purposes already has become our day of rest. The inspiration of the sabbath can be restored only by participating in the flood of life about us, and recognizing as our day of rest the day set apart by the nations in which we live."

Church Kalendar.

July 4—Friday. Fast.
" 6—Sixth Sunday after Trinity.
" 11—Friday. Fast.
" 13—Seventh Sunday after Trinity.
" 18—Friday. Fast.
" 20—Eighth Sunday after Trinity.
" 25—Friday. St. James, Apostle. Fast.
" 27—Ninth Sunday after Trinity.

Personal Mention.

THE Rev. NORMAN N. BADGER of Worthington, Ohio, has become rector of St. Jude's Church, Fenton, Mich.

THE address of the Rev. EDW. S. BARKDULL until further notice is 2227 Ashland Ave., Toledo, Ohio.

ARCHDEACON BASSETT of Nashville, Tenn., has resigned his position to return to England, and is succeeded by the Rev. E. J. BATTY, to whom all communications concerning the colored work in the Diocese, Hoffman Hall, and St. Mary's Industrial School, should be addressed.

THE Rev. WM. R. BLACHFORD has resigned the Bay City missions and become rector of All Saints', Brooklyn, Mich.

THE Rev. EDWARD COLLINS of Detroit has been appointed to the charge of Zion mission, Delray, Mich.

THE Rev. EDWARD S. DOAN, rector of the Church of the Good Shepherd, and priest in charge of St. Andrew's mission, Cleveland, should now be addressed at 38 Beechwood, Cleveland, Ohio.

THE Rev. B. J. FITZ of Denver, Col., has been appointed rector of Trinity Memorial Church, Crete, and St. Luke's, Lincoln, Neb.

THE Rev. J. E. FREEMAN, rector of St. Andrew's Memorial Church, Yonkers, N. Y., has taken charge, for the summer, of the Church of the Redeemer, Sorrento, Maine.

THE Rev. ARTHUR GORTER of Kilbourn, Wis., has accepted the call of St. John's Church, Henry, Ill., in the Diocese of Quincy, where he will take charge on the Eighth Sunday after Trinity. Mr. Robert T. McCutchen of Baraboo is in charge of the missions at Kilbourn and Delton, Wis., for the summer months, and will probably continue the services there after he enters Nashotah in September.

THE address of the Rev. A. H. GRANT has been changed from Bainbridge, N. Y., to Fulton, N. Y., Diocese of Central New York.

THE address of the Rev. ROBERT E. GRUBB is Oneida, Wis.

THE address of the Rev. H. HARRIS, Cove, Oregon, is changed to Barron, Wis.

THE Rev. J. D. HERRON, rector of All Saints', Portsmouth, Ohio, has sailed for a two months' tour of Scotland and England. His address will be care Thos. Cook & Son, Buchanan St., Glasgow.

THE Rev. EDWARD JERMYN will shortly be ordained to the priesthood at Alpena by Bishop Williams. He has been appointed to Grace mission, South Bay City, Mich.

THE Rev. C. H. LINLEY, Missoula, Mont., is the editor of the *Montana Churchman*, to whom matter for that paper should be addressed.

THE Rev. ELMER E. LOFSTROM has accepted a call to Grace Memorial Church, Wabasha, Minn., and has resigned the missions at Windom and Wilder. Address at Wabasha, after Aug 1st.

THE address of the Rev. ERLE H. MERRIMAN is now 1709 Linwood Ave., Kansas City, Mo.

THE address of the Rev. FRANCIS M. S. TAYLOR of Mt. Vernon, N. Y., will be until September, care Thos. Cook & Sons, Glasgow, Scotland.

THE Rev. J. B. WALKER, rector of Holy Trinity, Grahamville, S. C., has accepted a call as assistant to the Rev. F. W. Tomkins, D.D., at Holy Trinity, Philadelphia, Pa.

THE Rev. BURR M. WEEDEN, rector of St. Luke's Church, San Francisco, will have charge of the Church of St. Lawrence, Thousand Islands, during July and the first part of August. Address, Alexandria Bay, New York.

THE BISHOP OF WEST MISSOURI has gone North with his family for the summer. Address care Mrs. G. H. Lathrop, Traverse City, Mich.

THE Rev. D. CHARLES WHITE is in charge of St. Andrew's Church, Big Rapids, Mich.

ORDINATIONS.

DEACONS.

WESTERN MICHIGAN.—On the Fifth Sunday after Trinity, in St. Andrew's Church, Big Rapids, Mr. D. CHARLES WHITE, A.B., was ordained by Bishop Gillespie to the diaconate. The candidate was presented by the Rev. J. N. Rippey, M.D. The Rev. Mr. White has his degree of A.B. from Hobart College, 1899, and is a graduate of the General Theological Seminary, 1902. He has been appointed by the Bishop as missionary at Big Rapids.

DEGREES CONFERRED.

HOBART.—D.C.L. upon the Rev. GEORGE HODGES, Dean of the Episcopal Theological School, Cambridge, Mass.

ST. JOHN'S COLLEGE, Annapolis, Md.—D.D. upon the Rev. GEORGE F. BREED, Brooklyn, N. Y. LL.D. upon the Rev. CYRUS TOWNSEND BRADY, Philadelphia; the Rev. SMITH DE LANCEY TOWNSEND, rector of All Angels' New York; and B. LAWTON WIGGINS, Vice Chancellor of the University of the South, Sewanee, Tenn.

RANDOLPH-MACON COLLEGE.—D.D. upon the Rev. JAMES W. MORRIS of the Brazil Mission.

SEABURY DIVINITY SCHOOL.—D.D. upon the Rev. ALFORD A. BUTLER, Warden of Seabury Divinity School. In the 44 years of the life of Seabury, this degree has been conferred upon only nine men, of whom but five are living.

THIEL COLLEGE, Greenville, Pa.—M.A. (in post-graduate course) upon the Rev. W. FRED ALLEN of Kane and Mount Jewett, Pa.

DEPOSITION.

MISSISSIPPI.—I hereby certify that on this, the 25th day of June, 1902, in the presence of the Rev. Messrs. Charles L. Hoffmann, William T. Capers, and Walter C. Whitaker, I did depose from the sacred Ministry of the Church, he having signified to me in writing his renunciation of the same, the Rev. CHARLES MORRIS, a presbyter of the Diocese of Mississippi.

HUGH MILLER THOMPSON,
Bishop of Mississippi.

OFFICIAL.

MEXICO.—In accordance with the request of the three Bishops-elect for the Church in Mexico, I give notice that their consecration is deferred for a time.

THOMAS M. CLARK,
Presiding Bishop.

Newport, R. I., June 29, 1902.

MARRIED.

BRACKENRIDGE-LOBDELL.—In Trinity Church, Buffalo, June 17, 1902, by the Rev. Frederick D. Lobdell, assisted by the Rev. Cameron J. Davis, the Rt. Rev. William D. Walker, D.D., pronouncing the benediction, MARGARET, daughter of Julia G. and the late Rev. Francis LOBDELL D.D., to WILLIAM ALGERNON BRACKENRIDGE.

DIED.

MALLETT.—Entered into life eternal, on Sunday morning, June 22, 1902, at Salisbury, N. C., CHARLES BEATTY MALLETT, aged 51 years, son of Charles Beatty and Margaret Wright Mallett. Interment at Fayetteville, N. C.

"Blessed are the pure in heart; for they shall see God."

WHITE.—Died at St. Luke's Hospital, Chicago, Ill., July 2nd, 1902, DEWITT HOLBROOK WHITE, aged 20 years, 2 months; second son of the Rt. Rev. and Mrs. John Hazen White. The burial was from the Cathedral, Michigan City, Saturday, July 5th.

MEMORIAL.

EUGENE AUGUSTUS HOFFMAN, D.D.

ASSOCIATE ALUMNI, G. T. S.

The Associate Alumni of the General Theological Seminary desire to place on record their affection and reverence for their late brother, the Very Reverend EUGENE A. HOFFMAN, D.D., LL.D., D.C.L., Dean of the Seminary.

The Seminary itself stands as a perpetual memorial of Dean Hoffman's energy and Godly liberality. Through his efforts, and largely by his gifts, the Seminary has been outwardly transformed, and antiquated and inadequate structures replaced by the harmonious, and inspiring group of buildings which befit the chiefest Divinity School of the American Church.

But the late Dean was not merely a man who humbly used large wealth as the Steward of his Lord, nor simply a man of unusual ability in affairs. While the Seminary was ever his first and dearest interest, his influence in the general work of the Church, in boards of direction, in the Board of Missions, in the General Convention, was pronounced and valued. In his removal the Church's larger life suffers sad loss.

What will be the loss to the next generation of young men coming into the ministry, the Alumni, who experienced his ready kindliness and unfailing generosity, best understand. It is probable that no worthy student ever left the Seminary for lack of means while Dean Hoffman was the great School's head; and the affection of the younger clergy for the Dean and his simple, gracious wife, was as natural as it was marked.

The Associate Alumni pray God to comfort the sorrowing wife and children of their dear friend and brother; and they beseech God to raise up a worthy successor, who may carry on the vital work which so prospered in his hands.

J. LEWIS PARKS, D.D.,
ARTHUR C. KIMBER, S.T.D.,
W. M. HUGHES, S.T.D.

At a special meeting of the Executive Committee of the Associate Alumni of the G. T. S., held in the vestry room of Trinity chapel, New York City, on Friday, June 20th, immediately after the funeral service, Archdeacon Van Kleeck being in the chair, the above committee was raised to prepare a Minute on the demise of the Dean of the Seminary, and to publish the same.

JOHN KELLER,
Secretary.

Arlington, N. J., July 1, 1902.

WM. BARROLL FRISBY, D.D.

At a meeting of the parish of the Advent, held June 30th, 1902, "to take action in reference to the death of the rector," it was unanimously resolved:

That this parish, to which the Rev. WILLIAM BARROLL FRISBY, S.T.D., has ministered faithfully for more than thirteen years, deeply mourns his loss.

Our late rector had won for himself high consideration in the Diocese and the community. In the councils of the Church, in organizations of philanthropy, and in social life, he was respected and beloved, but it was in the parish where his priestly office was exercised, and to which he devoted the treasures of his heart and soul, that he was best known and appreciated. Temperate and moderate in regard to non-essentials, he never failed in steadfastness and unflinching courage, while declaring the whole counsel of God as embodied in the Catholic Faith. Dr. Frisby's gentle courtesy, his respect for the convictions and even the prejudices of the humblest members of the congregation, inspired them with sincere affection and loyalty, and his administration of the parish has been one of entire harmony and uninterrupted prosperity. His rectorship will always be remembered in the long and interesting history of the parish of the Advent for the numerous enrichments of its fabric, for the development of a beautiful and dignified ritual, and for an abundant spiritual harvest, as evidenced in the greatly increased number of communicants at its altars.

May his soul rest in peace until he is called by the Great Shepherd to give good account of his ministry in the portion of the flock committed to his charge.

That this resolution be entered upon the minutes of the parish and communicated to the relatives and friends of the late rector.

Attest:
WM. H. C. COPELAND,
Clerk.

REV. HAMILTON CADY.

At a special meeting of the rector, wardens, and vestrymen of the Church of the Holy Cross, Warrensburgh, N. Y., held in the parish house on St. Peter's Day, in the Year of Our Lord,

1902, the following Minute was unanimously adopted:

The news of the death of the Rev. HAMILTON CADY has filled with sorrow the hearts of the members of this parish, for here it was that he spent the entire compass of his ministry. Being by nature modest and retiring, Mr. Cady found his greatest pleasure in the thorough discharge of his parochial duties. His unfailing courtesy and freedom from that formality which so often bars the clergyman from the door of the hearts of men, gave him an immense advantage in dealing with them. So great was his charity and so broad his sympathy with his fellows, he gave freely and without stint to those, both within and without his fold, of his time, his substance, his strength, and even of his life itself. No one, no matter what their distress might be, whether of mind, of body, or of soul, went away from him without realizing that he was a wise counselor, and a true, generous, and faithful friend. Intensely loyal to the Church, conservative in temperament, and well founded in the Most Holy Faith, he had but little use for modern innovations, but with unfailing courage and unflagging zeal, and by the gentle persuasiveness of his life, he always presented the pure faith of the Gospel as the Church has received the same. To this parish he will always remain the ideal of what the Christian priest and true gentleman should be.

WANTED.

POSITIONS OFFERED.

INSTRUCTOR.—By a Church School (Military) an instructor for gymnasium classes, and to direct field sports. Schooling included as part pay, or salary given. Address K. S., care THE LIVING CHURCH, Milwaukee.

POSITIONS WANTED.

YOUNG LADY, well qualified, best references, desires position to teach art, privately or school; also primary English branches. Address, A. R. R., Pennsylvania Academy of the Fine Arts, Philadelphia.

CHOIR EXCHANGE.

ORGANISTS AND SINGERS promptly supplied. Write for terms. THE JOHN E. WEBSTER CO., 5 East 14th St., New York.

SUMMER RESORTS.

IN THE WHITE MOUNTAINS, JACKSON, N. H.—Modern cottages containing all conveniences, bath rooms, open fireplaces, spacious piazzas, etc., with every room furnished to let for the season. Sure cure for hay fever. Location and scenery unsurpassed. Only $75 to $300 for the season. If you are interested, write to ISAAC L. GOFF CO., 171 Westminster Street, Providence, R. I.

THE PITNEY, New York Ave., Atlantic City, N. J., 200 yards from Beach. Rebuilt and newly furnished throughout; 50 new rooms; large porches. Capacity, 225. Rates, $10 per week, up. New management. W. J. IMEL.

MISCELLANEOUS.

AN INSTRUCTOR in a Church School can receive into the school for the summer, pupils desiring to prepare for College or to make up deficient work. Latin, Greek, French, English, Mathematics taught. Address A 2, THE LIVING CHURCH, Milwaukee.

COMMUNION WAFERS AND SHEETS. Send for samples, MISS A. G. BLOOMER, 229 Railroad Ave., Mt. Vernon, N. Y.

CHURCHYARD OF ST. JAMES-THE-LESS, PHILADELPHIA.

BURIAL LOTS can be purchased upon application to FRANCIS A. LEWIS, Accounting Warden, 512 Walnut street.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master Jesus Christ. If you are baptized you are a member of that Society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Avenue, New York City. They will be acknowledged in *The Spirit of Missions.*

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress and is fully illustrated. Price, $1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD giving information in detail will be furnished for distribution, free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary," 281 Fourth Avenue, New York City.

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

BOOKS RECEIVED.

CHARLES SCRIBNER'S SONS. New York.

Ranson's Folly. By Richard Harding Davis. Price, $1.50.

THOMAS WHITTAKER. New York.

The Parables of Our Lord. By Marcus Dods, D.D., author of *The Prayer that Teaches Us to Pray,* etc. Price, $1.50.

GINN & CO. Boston, Mass.

The Youth's Companion Series: *Under Sunny Skies.*

LENTILHON & CO. New York.

Social Settlements. By C. R. Henderson, Professor of Sociology, University of Chicago. Price, 60 cents.

Factory People and their Employers. How their Relations are Made Pleasant and Profitable. By Edwin L. Shuey, M.A., author of *Industrial Training Essential,* etc. Price, 75 cents.

PAMPHLETS.

Another Plan of State Care of the Insane. By W. H. Haynes, M.D., Assistant in Nervous and Mental Diseases at the Long Island College Hospital, Associate Neurologist to the Eye and Ear, and Bushwick Central Hospitals, and the Bushwick and East Brooklyn Dispensary, New York.

Gospel Key-notes, and other Letters on Important Subjects. By Andrew Gray, D.D. (Rural Dean of Mattoon), author of *The Origin and Early History of Christianity in Britain, A Defence of the Catholic Party in the Anglican Church,* etc.

St. Mary's Quarterly. St. Mary's School, Knoxville, Ill.

THE NEW POSTAL CARD.

A NEW 1-cent postal card is now being printed at the Bureau of Engraving and Printing, and when the first issue of four million has been counted and bundled the new card will be placed on sale. Its distinctive feature is that the new card contains a vignette of President McKinley in lieu of President Jefferson's portrait. The issue of the Jefferson card will be discontinued when the present stock on hand is exhausted. When desired by purchasers the new postal cards will be furnished in sheets of forty cards each. It is expected this arrangement will effect a large saving to purchasers who have their messages or addresses printed on postal cards. In order to avoid the heavy black device at the top of the Jefferson card and leave a clear space for the postmark, the new postal card has three lines of small type printed about an inch below the top of the card. The card is thus divided laterally into two sections—one for the postmark and one for the address.

The Church at Work.

LOS ANGELES.

[*Continued from Page* 348.]

lation is a scattered one, living among the orchards, not gathered in a village or town.

All Saints' Church is a beautiful little stone building, the walls being constructed entirely, inside and outside, of granite boulders. The floors of the sanctuary, choir, chancel, and body of the church, are all of concrete and cement. The timber work in

ALL SAINTS' CHURCH, DUARTE, CAL.

the open ceiling, supporting the roof, is substantial, and in graceful harmony with the structure of the building. The correct orientation of the church was kept in view, and the chancel, which ends in a semi-circular apse, is at the east. The architect was Mr. Arthur B. Benton, a well-known Churchman of Los Angeles.

Just before the Consecration service, one of the "lively stones" of the spiritual temple was consecrated, the priest in charge, the Rev. Alfred Fletcher, presenting for Confirmation a daughter of the lady to whose earnest faith and resolute will, more than any other thing, is due the erection of All Saints' Church.

The service of consecration was in closest accord with the Prayer Book. The petition for consecration was read by the warden, Mr. W. H. Young. The sentence of consecration was read by the Bishop's chaplain, the Rev. Henderson Judd. The prayers were said by the missionary, the Rev. A. Fletcher, and the lessons were read by the Rev. A. G. L. Trew, D.D., rector of the Church of the Epiphany, Los Angeles. The sermon by Bishop Johnson was one of great power. The text was "Gather My saints together unto Me, those that have made a covenant with Me by sacrifice" (Ps. l. 5). Some extracts from it are printed on another page.

All Saints' mission, Duarte, is one of the congregations established by the Rev. Dr. Trew when he was rector of the Church of the Saviour, San Gabriel, the mother church of the San Gabriel valley.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop.

Anniversary of Rev. E. B. Taylor.

A VERY HAPPY event in the parish and among a widespread number of friends outside was the celebration, on July 3d, of the 25th anniversary of the ordination to the priesthood of the Rev. Elbert B. Taylor, rector of the Ascension, Westminster. The anniversary was kept by a high celebration of the Holy Communion, at which the rector was celebrant, with the Rev. G. B. Stone of Mount Calvary, Baltimore, as deacon, and the Rev. Father Sill of the Order of the Holy Cross as sub-deacon, the three sacred ministers being properly garbed in the historic vestments for their respective offices. In the procession entering the church there were processional lights and incense used. The sermon was preached by the Rev. William Harman Van Allen, rector of Grace Church, Elmira, N. Y., and was an admirable statement of the doctrines of the Christian priest-

hood. Following the service, Mr. Taylor gave a luncheon to those taking part in the service, including a number of other clergy with those named and the members of the vestry of the parish. He expressed his gratitude to those who had assisted him in the celebration of an event that was to him so momentous, while the Rev. R. H. Paine of Mount Calvary spoke of the pleasure it gave both to him and his associates in being present, and Judge Wm. H. Thomas responded on behalf of the laity. At the conclusion of the luncheon, a handsome sugar bowl and cream pitcher of silver with gold lining were presented to the rector as a gift of the congregation.

The Rev. Elbert B. Taylor is a native of Ridgefield, Conn., and was educated at Dr. Townsend's School for Boys, in Danbury, Conn., where he was gold medalist at his graduation, and at Trinity College, Hartford, class of '73. He was for two years engaged in educational work at Oxford, N. Y., and then, after a year at the Berkeley Divinity School, he was ordained deacon in 1876, and priest in 1877, by the late Bishop Williams of Connecticut. His first clerical work was as rector of Christ Church, Middle Haddam, Conn., after which he spent two years in missionary work in Michigan, and was then for five years assistant at the Church of the Annunciation, Philadelphia, and for the next five years rector of St. Paul's, Vergennes, Vt. His next work was as senior Canon of the Cathedral in Fond du Lac, Wis., and since 1897 he has been rector of the Ascension, Westminster. During this rectorship the debt has been cleared from the parish, the church, chapel, and rectory have been improved, the communicants have increased, and the devotional life has been carefully fostered. Mr. Taylor has for some years been, and he is at the present time, Secretary-General of the Confraternity of the Blessed Sacrament.

MICHIGAN.

T. F. Davies, D.D., LL.D., Bishop.

Acting on the advice of his physician, Bishop Davies did not go this year to Mackinac as has been his custom during the summer, but will be with his son, the Rev. T. F. Davies, Jr., at Norwich, Conn. The usual summer appointments at Mackinac Island and other northern points will be filled by the Bishop of Marquette.

MICHIGAN CITY.

John Hazen White, D.D., Bishop.

The Bishop's Affliction.

The Bishop and Mrs. White are in sore affliction in the death of their son, DeWitt Holbrook White, who died at St. Luke's Hospital, Chicago, on July 2nd, and was buried from the Cathedral at Michigan City on Saturday of last week.

MILWAUKEE.

I. L. Nicholson, D.D., Bishop.

City Items.

St. Paul's Church, Milwaukee, vacant by the resignation of the Rev. C. S. Lester, who left last week for Europe and will reside in Rome, Italy, will be in charge, during July, of the Rev. Seth M. Wilcox, rector of Boone, Iowa. Mr. Wilcox was formerly a missionary in this Diocese, and was ordained to the priesthood by Bishop Nicholson, after being ordered to the diaconate by Bishop McLaren.

The rector of St. James', Milwaukee, the Rev. E. G. Richardson, has started, with his mother, for an extended tour of the Pacific coast and of Alaska.

MINNESOTA.

S. C. Edsall, D.D., Bishop.

Choir Outing.

The choir boys of St. Mark's Church, Minneapolis, have been enjoying a ten days' outing on a chain of lakes near Fairmont, under the supervision of the choirmaster, Mr. G. H. Normington.

MISSISSIPPI.

Hugh Miller Thompson, D.D., LL.D., Bishop.

Rev. Charles Morris Deposed.

In the official column will be found the notice of the deposition of the Rev. Charles Morris, which was pronounced on June 25th. This is the presbyter against whom charges were presented by reason of his uncanonical marriage. No action has been taken against the Rev. Quincy Ewing, who performed the ceremony, and who is still rector of the parish at Greenville.

MISSOURI.

D. S. Tuttle, D.D., LL.D., Bishop.

Choir Outing.

The choir of the Church of the Ascension, St. Louis, had their annual treat—camping out on the Black River, June 13-20, in the southern section of the State. The Rev. Dr. Winchester, with his son Lee, and several others of the parish, went with the choir, and a good time is reported by the boys, who enjoyed to their hearts' content, bathing, boating, and fishing. It rained very heavily on Wednesday, which somewhat marred their pleasure, but was most beneficial to the country after the long, dry season. Dr. Winchester and his parishioners are justly proud of their choir.

NEBRASKA.

Geo. Worthington, D.D., LL.D., Bishop.
Arthur L. Williams, Bp. Coadj.

Church Consecrated at Fullerton—Mr. Williams' Anniversary.

In a missionary tour recently made, Bishop Williams visited Monroe on the Third Sunday after Trinity, after which, with the missionary, the Rev. Wm. O. Butler, he drove to Fullerton, where he consecrated the new church under the name of St. Alban's and organized a mission. The sermon was preached by the Rev. William D. Morrow, of Albion, and the Rev. Andrew Harper, Jr., of Cedar Rapids, and the Rev. William E. Vann of Columbus, assisted the Bishop Coadjutor as deacon and subdeacon, respectively. The instrument of donation was read by Richard C. Hawkins, warden of the mission, and the sentence of consecration by the Rev. Andrew Harper, Jr. The church was crowded with a devout and interested congregation. Leaving Fullerton, Bishop Williams visited Trinity Church, Norfolk, where he confirmed one person and inspected the plans for the new pews which are soon to be placed in the church. He went thence to Creighton, which is one of the best openings in the Diocese for a young, single priest of consecration, common sense, and wise judgment. Within a year's time St. Mark's, Creighton, could easily be made self-supporting. Bishop Williams hopes that God may put it into the heart of some young priest to offer himself for this point.

On Wednesday, June 18th, Bishop Williams presided at an enthusiastic parish meeting at St. James' Church, Fremont. At this meeting a salary of $1,000 per annum was pledged for the new rector, the Rev. Harry T. Moore, who enters upon the rectorate Sept. 1st.

The observance of the 25th anniversary of the Rev. John Williams has already been noted in these columns. In his address, Bishop Williams said:

"There are three characteristics which have marked the ministry of the rector of St. Barnabas'. First, his unflinching courage in declaring the truth as a priest of God, without for a moment considering either its popularity in the world or its effect upon himself. Secondly, he has realized that the saving of souls does not consist of a fine church, a great parish house, or in fussy humanitarianism, but in personal ministrations as a representative of our Blessed Lord, to sin-sick souls. Lastly, he has exemplified in his long rectorship of 25 years, the Church's intention that the pastoral relation and the life of the priest should be co-extensive; that which God has joined together let no man put asunder."

The esteem in which Mr. Williams and his family are held in this community was attested by the numbers who came to extend congratulations and by the gifts which were left at the rectory. The sum of $1,200 was presented to the rector, the major portion of which will be devoted to paying off the debt on the rectory.

The Rev. John Williams was born in County Kerry, Ireland, in 1835. He came to this country as a young man, taking up his residence in Minnesota. He entered the Seabury Divinity School at Faribault, Minn., from which he was graduated in 1868, Dr. Gold, now Dean of the Western Theological Seminary, being a classmate. He received both deacon's and priest's orders from Bishop Whipple. He has had but two parishes: St. Luke's, Hastings, Minn., where he remained nine years, and St. Barnabas', Omaha. He is Secretary of the Standing Committee of the Diocese, and has been deputy to the General Convention for several years.

NEW JERSEY.

John Scarborough, D.D., Bishop.

Memorials at Gibbsboro.

On the evening of St. John Baptist's Day, the Bishop made his annual visitation to the Church of St. John-in-the-Wilderness, Gibbsboro (the Rev. William J. Robertson, rector), and said a service of consecration over a handsome memorial pulpit, choir stalls, and a brass processional cross, and preached an appropriate sermon. The Bishop confirmed a class of four candidates, presented by the rector. He congratulated the people on the state of the parish and on the zeal of their rector. The clergy at the service were the Rev. Thos. H. Gordon, rector of St. John's, Chew's Landing, N. J., and the Rev. G. L. Bishop, rector of St. James', Paulsboro, N. J. The beautiful music rendered by the vested choir of 24 voices was thoroughly in keeping with the rest of the service. Steps are being taken by the rector and trustees to organize the parish into a legal corporation and to establish an endowment fund.

NEW YORK.

Henry C. Potter, D.D., LL.D., D.C.L., Bishop.

Vested Choir at Mt. Vernon—Benediction of Chapel at Yonkers.

A thoroughly equipped vested choir of men and boys has been instituted in the Church of the Ascension, Mount Vernon (Rev. F. M. S. Taylor, rector), and is doing good service. An extract from the Year Book just issued, says: "Surely and steadily has the promise of continual growth been kept. With greater aims, greater power has come to sustain them, until now instead of a little group of people, in a rented chapel, about one-third the size of the present parish house, there are over 200 families, over 400 communicants, and over 600 baptized persons in the parish, and a spacious church as the temple of God, wherein the eye meets on every side, rich and costly mementoes of generosity and love."

The benediction of the new Grace chapel of St. John's Church, Morsemere, Yonkers, took place on the afternoon of June 26th. Archdeacon Van Kleeck officiated, with the assistance of the Rev. James E. Freeman, Rev. C. E. Ashmead, Rev. E. A. Lyons, and Rev. R. M. Berkeley. The Archdeacon delivered the address. The chapel is a frame structure with large gabled roof, finished in the natural wood color of Carolina pine. There are five stained glass windows. The structure was built as the gift of Mrs W. F. Cochran.

OHIO.

Wm. A. Leonard, D.D., Bishop.

Commencement at Kenyon.

The events at Gambier during the few days prior to commencement day, June 25th, were noted last week. At 10 o'clock on that day, morning prayer was said in the College church, the procession moving immediately afterward to Rosse Hall for the 74th Commencement. The orator of the occasion was Judge John Adams, '79, of Zanesville. The only students who appeared upon the Commencement platform being the two first honor men, James Franz Skogland and Arthur Lorin Devol. Degrees were conferred in course on a number of graduates, and the following *honoris causa:* B.A.—Arthur James Aubrey, Youngstown; John Kitteridge Coolidge, Cincinnati; Wilbur Love Cummings, Springfield; George Davidson, Kansas City, Kan.; Edgar Felix Davies, Gambier; Arthur Lorin Devol, Gambier; Roy Cool Harper, Zanesville; Paul Mortimer Lybarger, Gambier; Walter James Morris, Lima; Edward James Owen, Canton; Edward Allen Rodgers, Youngstown; James Franz Skogland, Wellington; George Burton Voorheis, Toledo; James Oliver Wallace, Pittsburgh, Pa.; Howard Buttles Wright, Akron.

M.A.—The Rev. John Hugh Ely, '70 (Bexley), Cincinnati. L.H.D.—The Rev. Ernest Millmore Stires, D.D., New York. LL.D.—Col. Arthur B. Farquhar, York, Pa.; the Hon. Talfourd P. Linn, B.A., '72, Columbus; Governor George K. Nash of Ohio; Eugene S. Talbot, M.D., D.D.S., Chicago.

The graduates of Bexley Hall were Charles Clinch Bubb, Jr., B.A., Charles Percy Burnett; Louis Eugene Daniels, Frank Roudenbush, B.A.

The honor men of the senior class of Kenyon College were James Franz Skogland, Arthur Lorin Devol, George Bigelow Schley, and James Oliver Wallace.

Owing to rain it was impossible to lay the corner stone of the new dormitory, Hanna Hall, as had been intended. The delay was the less regretted as the prolonged session of Congress made it impossible for Senator Hanna be present.

At the Alumni luncheon, which was held immediately after the Commencement exercises, about 150 men sat down. The toastmaster was the Hon. T. P. Linn, '72, of Columbus, Mr. Linn having kindly consented to act in the absence of Col. John J. McCook, '66, of New York, who was unexpectedly detained by business at the last moment. The speakers were the Governor of Ohio and the other recipients of the Doctor's degree, the Bishops of Ohio and Iowa, the President of Kenyon College and the Dean of Bexley Hall, and James H. Dempsey, '82, of Cleveland, who, in concluding his speech, made the College a gift of $10,000 which he has invested in bonds yielding 6 per cent.

Other events of the week were baseball games, a tennis tournament, amateur dramatics, a promenade concert, the President's reception, and the Senior Promenade, which, occurring Wednesday evening, ended the programmes of the week.

Since the last Commencement the College has received $60,000 from Senator Hanna for the erection of an additional dormitory; $15,000 from James P. Stephens, '59, of Trenton, N. J., for a fireproof library stack room; $10,000 from James H. Dempsey, '82; provision for an additional instructorship in English from James H. Dempsey, '82; mining shares from Joseph Larwell, '55, of Kansas City, to increase the fund for a new house for the President; and a memorial pulpit to the Rev. Alfred Blake, '29, and his son, the Rev. Alfred Farnsworth Blake, '62, which was placed in the College church by the surviving children of the former.

Announcement was made on Commencement that the Trustees have decided to build a waterworks plant to supply the College and the village of Gambier with artesian water. Appointment has been made to the new instructorship in the English department and the chair of biology will be filled before the opening of the next college year. A biological laboratory will be fitted up on the third floor of Ascension Hall.

A noteworthy feature of the week was the reunion of the members of the Delta Kappa Epsilon chapter. The Kenyon chapter of this fraternity has the distinction of having built the first fraternity lodge for a Greek letter society in the United States, and the reunion this year was in celebration of the 50th anniversary of the erection of this lodge.

OREGON.

B. W. Morris, D.D., Bishop.

The Brotherhood—Church Consecrated in Portland—Missionary Meeting—Sunday School Service—Mr. Short's Anniversary.

On the occasion of the recent visit to Portland of Mr. Hubert Carleton, editor of *St. Andrew's Cross*, and traveling Secretary of the Brotherhood of St. Andrew, a meeting was held in St. Mark's parish house on Saturday evening, June 21st. The gathering, which was rather an informal one, gave those present an excellent opportunity of talking with Mr. Carleton and of forming an acquaintance with that gentleman, which, together with his very interesting address, giving at some length the plans and working of the Brotherhood council, cannot but result in a deeper interest being taken in Brotherhood work in future.

On Sunday, June 29th, Bishop Morris consecrated All Saints' chapel, Portland. The Rev. W. S. Short preached the sermon. There were also present the Rev. John Cleland of Vancouver, B. C., and the Rev. C. Cumming-Bruce of the Seaman's Institute, Portland. A large congregation was present, the services proceeding with every satisfaction. All Saints' mission now is well equipped for the needs of such an institution, there being the new chapel just consecrated, with a seating capacity of about 200 persons; a rectory and a mission house, in which is conducted a kindergarten for the little ones, a reading room, having a library of some 2,000 volumes, with periodicals and other publications, as also various games. There are also rooms in which meetings, such as those of teachers, women's guilds, and whatever the occasion may require, may be held. There is also an unused building which it is the hope of the missionary in charge may be equipped as a gymnasium for the boys and young men. The Rev. E. T. Simpson has been in charge of this work for the past four years. The mission is located in the milling district of the city and has found some of its most faithful workers among these people.

A missionary meeting was held in Trinity chapel, Portland, on Sunday evening, June 29th, at which quite a number of the visiting clergy were present. The speakers were Bishop Morris, the Rev. W. J. Goodheart of Canon City, and the Rev. A. Kingsley Glover, the general missionary of the Diocese. The Bishop mentioned that the territory under the charge of Mr. Goodheart comprised two-thirds of the Diocese, almost the entire southeast section of the Diocese east of the Cascade Mountains, a district twice the size of the State of Maine. Mr. Goodheart, in the course of his remarks, mentioned that his nearest clerical neighbor, in one direction, was 300 miles away, while another was 600 miles. The nearest clergyman will be the new rector at Baker city, who will be not quite 100 miles distant. However there is likely to be but little visiting between the two gentlemen, as there lies in their path an almost insurmountable barrier in the shape of immense chains of mountains. Mr. Glover mentioned that in the course of his travels of 2,072 miles during the past eight weeks, he had received very pleasant treatment and found a readiness and willingness to help wherever he had visited.

A union Sunday School service was held on Sunday afternoon, June 29th, in Trinity chapel, at which addresses were made by the Rev. Messrs. Potwine, Goodheart, and Chambers. There were also present ten choir boys from the Church of the Redeemer, Pendleton (Rev. W. E. Potwine, rector), who staid over a day or two on their way to the seaside for a week's outing.

On Sunday, June 22, the rector of Grace Church, Astoria, the Rev. Wm. S. Short, celebrated the 15th anniversary of his rectorship. During the night of Saturday Mr. Short was taken violently ill, and was unable to officiate or to preach on Sunday. Happily the Rev. A. Kingsley Glover had arrived at the rector's invitation and preached both morning and evening in the mother church, and at 3:30 in Holy Innocents' mission.

The anniversary service was that in the evening, when a large and appreciative congregation gathered to do honor to the well-beloved priest.

At the last moment the rector was able to take his seat in the sanctuary for a short time, and to read a few parochial statistics. The chancel was adorned with beautiful flowers and the music was rendered by the very capable surpliced choir, with Mrs. Van Dusen at the organ. Although but 42 years of age, Mr. Short has seen children of the parish grown up to manhood and womanhood. When he arrived in Astoria there were no more Church people there than are now to be found in the one mission of Holy Innocents. There have been 488 baptized and 287 confirmed, and the communicants now number 247. The money received and expended amounted to $45,000.

PENNSYLVANIA.

O. W. Whitaker, D.D., LL.D., Bishop.
Alex. Mackay-Smith, D.D., Bp. Coadj.

All Saints' Sisters—Colored Cripples—Death of Rev. A. J. Barrow—New Church of the Saviour.

The All Saints' Sisters, working with the clergy of St. Clement's parish, Philadelphia, opened the new summer home at Sea Isle City, N. J., with a formal blessing on Thursday, June 26th, and the first party to occupy the house started on June 30. In removing this charitable work from Point Pleasant to Sea Isle, much expense was necessarily incurred, much being needed in way of repairs, as well, also, as in the matter of furnishing. Among the other conveniences is a room on the ground floor, arranged to serve as a temporary chapel, and to accommodate about fifty persons. While it is planned to hold services both on Sunday and during the week with some frequency, no definite arrangement can yet be made. The interest of the Bishop of New Jersey is manifested in the following letter:

"The Sisters are just as heartily welcome in Sea Isle as they were at Point Pleasant, though I am sorry for the change of

base. If the clergy who minister to the Sisters are able to extend their ministrations to others, I will be very glad. There can be no intrusion upon the rights of others, for Ocean City is a community by itself and some miles from Sea Isle. I pray the good Sisters may be prospered in the new home, as they certainly were at Point Pleasant. I am only sorry that we cannot offer them anything in the way of spiritual advantages from the 'Associate Mission.'"

During July, at least, a daily Eucharist is assured, as the Rev. E. N. Webber of Philadelphia will spend the month at Sea Isle.

An appeal has been circulated, signed by the Rev. Alfred G. Mortimer, D.D., President, in behalf of the work at the House of St. Michael and All Angels, Philadelphia, asking for gifts towards support of the work during the summer months, when so many people are away, and the income of the House is not assured. As the home is supported by the charitable, and has no store laid up for seasons of emergency, it is pointed out that the work during the summer months is entirely dependent upon such monies as may be sent in response to this appeal. The work is devoted to the care of crippled colored children, and an incident will reveal its importance. Within one week six operations were performed, two being of a very serious nature. The patients were girls, grown up, and terribly deformed and twisted, though doing well under treatment.

A musical recital was given the 26th of June at St. Stephen's Church, Manayunk (the Rev. Elliston J. Perot, rector), by the parish Choir Association, under direction of Mr. Harry M. Staton, choirmaster, a silver collection being taken for the choir outing fund. The musical success of the programme is evidenced by the fact of this being a repetition of the same given a few evenings previously, and repeated by special request. Among the vocal numbers were, "I waited for the Lord" (Mendelssohn), "Repentance" (solo, Gounod), "As pants the Hart" (Spohr), and Hopkins, Festival *Te Deum* in G. Organ numbers included Dubois' "Toccata" in G, Capacci's "Finale," in F, and Smart's "Moderato" in D. The choir planned to enjoy a six days' outing at Ocean City, N. J., beginning, Monday, July 7th.

On the feast of St. Peter, the soul of Alfred James Barrow, rector of St. James' Church, Evansburg (Perkiomen), entered into life eternal.

Several weeks ago the Rev. Mr. Barrow's foot became slightly punctured by a nail in his shoe, but very little attention was given to the wound, the expectation being that it would soon heal. Gangrene developed, however, and the injury being complicated with heart trouble and diabetes, medical skill was of no avail.

Mr. Barrow was born in England 74 years ago, and came to America when 21 years of age. He studied at the Philadelphia Divinity School, and was ordained deacon in 1864 by Bishop Stevens, and priest in 1868 by Bishop Morris. His first charge was St. Paul's, Harrisburg, Pa., then succcessively at St. James', Bedford, Pa., St. John's Huntington, L. I., Atonement, Brooklyn, Kingsville and Long Green, Md., St. Peter's, Bennington, Vt., going to Evansburg in 1890. For ten years of the twelve at his last parish, he divided his attention between that work and the mission at Rogersford, where he built the recently dedicated church. About a month ago it was planned to hold a service of reunion of the descendants of the original members of St. James', from which Mr. Barrow was necessarily absent because of his illness. In the address made at that time by the Rev. Samuel F. Hotchkin, Registrar of the Diocese, it was said: "Your present rector, like the noble Propagation Society missionaries who served this parish in the infancy of the American Church, is from Great Britain, and the English Church joins hands with the American Church in this old parish. The Rev. Mr. Barrow has toiled faithfully in this 'vineyard of the Lord,' and in his age needs the Aarons and Hurs to hold up his hands in the ceaseless battle against the world and Satan. Do all that you can to aid him."

The deceased priest is survived by a widow, a son, and two daughters. The burial was on Wednesday, July 2, the service being in charge of the Rev. Herbert J. Cook, rector of Calvary Church, Coshohocken, and Dean of the Norristown Convocation. Interment was in St. James' churchyard.

The 142nd anniversary of Christ Church (Swedes'), Upper Merion, was kept on Sunday, June 29. Decorations of Swedish and United States flags were in evidence, and specially elaborate music was rendered by an augmented choir. In his sermon from the text, "Spare not, lengthen thy cords and strengthen thy stakes, for thou shalt break forth on the right hand and on the left" (Isa. liv. 2, 3), the rector, the Rev. A. A. Marple, gave a sketch of the early Swedish settlement on the Delaware River, after which he announced the financial condition of the parish as being in good condition.

At St. James' Church, Philadelphia (the Rev. Wm. C. Richardson, rector), the Sunday School will be continued, for the first time, throughout the summer. Electric fans will be introduced. Mr. Arthur G. Dickson is Superintendent of the School.

Work has been begun in removing the ruins of the burned edifice of the Church of the Saviour, Philadelphia (the Rev. Wm. B. Bodine, rector), preparatory to the erection of the new building, contracts for which have been signed. Mr. Chas. M. Burns of Philadelphia, architect, has given out some of the particulars regarding the plans, which provide for a seating capacity of 1,200. The chancel is to have rounded end, supported by an open arcade of polished granite columns, the ceiling domed and decorated in colors. Throughout the church the ceiling will be of moulded and carved oak. Altar and reredos are to be of dark oak, also carved. The old lectern (a bronze eagle) having been saved from the ruins, will be restored and used again; while a memorial pulpit, of antique oak, carved with figures of the four Evangelists, will be added.

The casings of the organ have been designed by Mr. Burns, and will harmonize with the general surroundings. The organ itself will be a four manual, divided instrument, and built at Hartford, Conn. Of the architectural effects, the front of the new building is to present a sort of Venetian Romanesque; the porch having been inspired by that of the Church of Sainte Traphime at Arles. Several features contribute to the effect of the new interior, which may be termed Sicilian, the arches and columns being similar to those found in the Palatine Chapel, and Mon Reale Cathedral at Palermo; while the interior coloring is to be distinctively Sicilian.

Mr. Burns is the architect of the Memorial Church of the Advocate, Philadelphia,

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"We concluded that coffee was slowly poisoning us and stopped it and used hot water. We felt somewhat better, but it wasn't satisfactory. Finally we saw Postum Coffee advertised, and bought a package. I followed directions for making carefully, allowing it to boil twenty minutes after it came to the boiling point, and added cream, which turned it to the loveliest rich looking and tasting drink I ever saw served at any table, and we have used Postum ever since. I gained five pounds in weight in as many weeks, and now feel well and strong in every respect. My headaches have gone, and I am a new woman. My husband's indigestion has left him, and he can now eat anything." Name given by Postum Co., Battle Creek, Mich.

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The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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which is regarded as one of the finest specimens of French Gothic architecture in the United States; and although the new Church of the Saviour has its inspiration from entirely different sources, it is believed the building will, in its way, be equally beautiful.

QUINCY.

F. W. TAYLOR, D. D., Bishop

Illness of Rev. Dr. Sweet.

MANY will hear with regret that the Rev. R. F. Sweet, D.D., rector of Trinity Church, Rock Island, has again been taken ill with an attack of nervous prostration. The vestry has granted him a vacation for an indefinite period, and, accompanied by a trained nurse, he has gone to the Alma Sanitarium.

RHODE ISLAND.

THOS. M. CLARK, D.D., LL.D., Bishop.
WM. N. MCVICKAR, D.D., Bp. Coadj.

Warren—Barrington—Lonsdale—Block Island.

THE REV. ALVA E. CARPENTER, after a rectorate of thirteen years at St. Mark's Church, Warren, preached his farewell sermon on the Fifth Sunday after Trinity. He goes to be rector of St. Peter's Church, Manton. On Saturday evening, June 28th, a reception was held in the parish rooms, under the auspices of St. Mark's Club and the other societies of the church to bid farewell to Mr. Carpenter, whom they presented with a fine pair of field glasses.

A HANDSOME new window has been placed in St. John's Church, Barrington, by Mrs. Caroline Sabin, in memory of her sister, Mrs. John Burrington.

AT CHRIST CHURCH, Lonsdale, the rector, the Rev. A. M. Hilliker, has begun a series of Sunday discourses for the summer, taking as his subject "The Beatitudes."

THE SUMMER chapel, St. Anne's-by-the-Sea, at Block Island, will be opened for services during the months of July and August. The Rev. J. Eldred Brown of Norwich, Conn., will officiate during July, and the Rev. William Pressey of St. John's Church, Ashton, R. I., during August.

SALINA.

Convocation at Beloit.

THE CONVOCATION of the Northwest Deanery of Kansas and the Missionary District of Salina, met in Beloit, in the District of Salina, on June 26th and 27th. This was one of the most successful convocations ever held in the Deanery. The sessions were all well attended by the people of Beloit, and, with the exception of two, all the clergy of the Deanery were present, and also the Bishop of Kansas.

Divine service was held on the evening of the 26th, the Rev. Dr. E. B. Spalding preaching the sermon. Bishop Millspaugh baptized two adults and eight children and confirmed a class of six presented by Mr. G. M. Geisel, the lay reader in charge of the parish.

There was a celebration of the Holy Communion early on Friday morning, the 27th. The forenoon session was devoted to business and hearing reports of the various clergy. The afternoon session was given to Sunday School work, reading of papers, and answering questions from the question drawer. In the evening was held a general missionary service, at which the Dean of Convocation and the Rev. Dr. Spalding made addresses dealing largely with the extent and needs of aggressive work in the Missionary District of Salina.

SALT LAKE.

ABIEL LEONARD, D.D., Miss. Bp.

Grand Junction and Neighboring Missions.

AT GRAND JUNCTION, Colorado (Rev. C. W. G. Lyon, missionary), a morning service is now held where formerly that was impracticable, by reason of the other work of the missionary, and the work is moving more satisfactorily. The ladies' guild has received sufficient funds for new pews, which have been ordered for the church, and a branch of the Woman's Auxiliary will be formed. On Monday afternoons there is a short service followed by an instruction on the use of the Prayer Book, especially for young people. The missionary has, much to his regret, been obliged to withdraw from his work at Delta in order to give this increased time to Grand Junction, though he will continue to give such time as may be possible to the former point until other arrangements can be made by the Bishop. Delta, with the adjoining mission of Montrose, comprises an interesting field for a priest, who is much needed and toward whose support a considerable sum has already been subscribed. An altar, altar cross, prayer desk, lectern Bible, substantial pews, robing room, carpets, etc., have been placed in the church at Delta, and a number have been brought into the congregation. Mr. Lyon's last service in the mission was on St. John Baptist's Day, when he presented a class of seven to the Bishop for Confirmation, of whom four had formerly been associated with the Baptist and Methodist denominations.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

Church Consecrated at James Island.

ON ST. PETER'S DAY Bishop Capers consecrated St. James' chapel, James Island. This chapel has been built to replace the old church which was accidentally burned during the Civil War. The two wardens, Mr. Hinson and Mr. Rivers, saved the church property at the time, and afterwards invested the funds of the parish, so that now the church is finished without debt, and has almost enough to support a rector. It is a very pretty Gothic wooden building, and is thoroughly furnished in churchly style. The chancel rail is of native walnut grown on Mr. Hinson's own plantation. The quaint old silver Communion service, which was saved by a member of the vestry, is still in use. Behind the altar is a window inscribed "To the memory of the Sons of James Island who fell in the Confederate Cause."

Bishop Capers was assisted in the services by the Rev. A. E. Cornish, city missionary of Charleston, who has been faithfully laboring there, giving one Sunday each month to the mission, and his labors have been abundantly blessed in the midst of a strong Presbyterian community.

SOUTHERN OHIO.

T. A. JAGGAR, D.D., Bishop.
BOYD VINCENT, D.D., Bishop Coadj.

Church Consecrated at Carthage.

BISHOP VINCENT consecrated the new St. Peter's Church, Carthage, Sunday, June 29th, assisted by Archdeacon Edwards and the Rev. Thomas Jenkins. The Bishop also confirmed one person and admitted two former members of the Roman Catholic Church. The new church cost $1,500 and seats about 200. The work of securing the church was started by Archdeacon Edwards, who purchased the lot and raised $400 for the building. The work was then placed in the hands of the Rev. Thomas Jenkins, who secured $600; this was supplemented by an additional $500, which the Archdeacon had promised, thus making possible the erection of a $1,500 church.

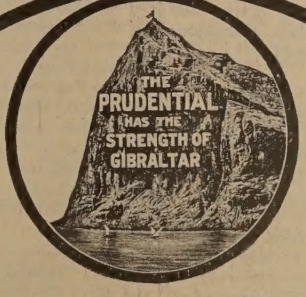
SPRINGFIELD.

GEO. F. SEYMOUR, D.D., LL.D., Bishop.

Death of Two Priests.

THE SAD news is received of the death of the Rev. Douglas C. Peabody, by his own act in blowing out his brains, on the morning of July 4th. Mr. Peabody had been in a very nervous condition and there can be no doubt that he was insane at the time. The deed was committed at his home in Decatur, where he had been rector of St. John's Church until July 1st, when his resignation took effect. He had accepted a call to the rectorship of Christ Church, Delavan, Wis., upon which he would shortly have entered. A few weeks earlier he declined a call to Christ Church, Chippewa Falls, Wis.

Mr. Peabody was a native of Russell County, Alabama, and his early home was in Columbus, Ga. He was graduated at the University of Georgia in 1872, winning the degree of B.A., and subsequently at the Berkeley Divinity School. He was ordained by the late Bishop Beckwith of Georgia, as dea-



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con in 1875 and as priest in 1876. After spending his diaconate as assistant at St. Philip's Church, Atlanta, he became rector of St. James' Church, Glastonbury, Conn., where he married his wife, a niece of Gideon Welles, Secretary of the Navy under President Lincoln. He was afterward rector of the Church of the Good Shepherd, Pittsburgh, and then, for many years, of Trinity Church, Mobile, Ala. In the Diocese of Alabama he was for some years a member of the Standing Committee, and was a deputy to General Convention. Coming North again, he became rector of Emmanuel Church, Rockford, Ill., while latterly his charge has been at Decatur, in the Diocese of Springfield. He was a man who made many friends by his genial ways, and was an energetic parish priest, untiring in efforts to make the Church better appreciated by his people, and better known outside. He was one of the contributors to *Sermons on the Gospels*, published by The Young Churchman Co.

The burial was at Glastonbury, Conn., the former home of his wife, and his own first parish. Beside his wife, Mr. Peabody leaves a son and two daughters.

The death of the Rev. Henry Constantine Whitley, chaplain to the Bishop, occurred at his home in Springfield, from heart disease, on June 28th. Mr. Whitley was an Englishman by birth, and had been engaged in missionary work in and around the city of Springfield for the last 40 years. He was 86 years of age at the time of his death.

WASHINGTON.

H. Y. Satterlee, D.D., LL.D., Bishop.

Church Hospital—Open Air Services.

A lawn fete, which was very successful financially, as well as exceedingly enjoyable, was recently held for the benefit of the Church Hospital for the Eye, Ear, and Throat. It was undertaken for the purpose of completing the payments on the ground purchased about a year ago for the site of a new and well equipped hospital building; but before the date fixed for the lawn party arrived, two friends sent a check, which entirely cleared the ground, and the proceeds of the fête, amounting to $650, will be devoted to the building fund. About the same time the managers were greatly encouraged by a gift of $10,000 for this fund, and it is hoped that the hospital, which has accomplished a wonderful amount of good in the few years of its existence, will soon have larger rooms, and better appliances for its charitable work.

In addition to the services on the Cathedral grounds there are two other places at which open-air evensong is conducted on Sunday. Grace Church, in Georgetown, has a beautiful and shaded lawn, always refreshed by a breeze from the river, near which it is situated, and here at 6:30 the Sunday evening service is held, with an earnest invitation to all who will come. Then at Kenilworth, one of the new suburbs of the city, where a Church work has been begun, the experiment of an open-air service was recently tried. A gentleman offered his large and shady grounds, and so successful were the efforts of friends interested, that a congregation of 250 assembled, and there was a very hearty service, conducted by the Rev. Messrs. Stetson and Dysart of the chapel of the Good Shepherd, the vested choir of which also gave its valuable aid; and the sermon was by the Rev. Dr. Devries of the Pro-Cathedral. It is purposed to hold a similar service every fortnight during the summer.

The choir of St. John's Church left on July 3d for their annual outing. They have gone down Chesapeake Bay to a point near the mouth of the Rappahannock, and will enjoy a stay of two weeks.

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WESTERN NEW YORK.

Wm. D. Walker, D.D., LL.D., D.C.L., Bishop.

Commencement at Hobart College.

The 77th Commencement of Hobart College was held on June 18th. A bequest of $30,000 was announced from the late Matthew O'Neill of Buffalo for the education of students for the ministry. Mrs. John Cunningham Hazen of Pelham Manor, N. Y., has established in memory of a son deceased in early youth, the Edward Hall Hazen scholarship for the benefit of deserving students in need of aid. The foundation is $5,000.

Degrees conferred: I., on examination: A.B. *summa cum laude:* Honors in Greek, Latin, English, Philosophy, and Mathematics, Robert Benjamin Waugh Phelps. *Cum laude:* Honors in English and Philosophy, Oliver Bronson Capen, Binghamton. Honorable mention in English, Edward Wheeler Hall, Brooklyn. A.B., Harry A. Rhodes, Millport. B.L., Honorable mention in French, History, and Mathematics, George Frederick Brooks, Dwight, Kansas. B.L., Matthew Wells Bennett, Watkins; Earle Spear Warner, Orleans; William Higbie Eddy, Geneva, degree deferred.

II. Honorary degrees: A.M., the Rev. Thomas Benjamin Berry, Buffalo. D.D., the Rev. Charles Arthur Bragdon, Buffalo; the Rev. Alexander Mann, East Orange, N. J. D.C.L., the Rev. George Hodges, D.D., Dean of the Episcopal Theological School, Cambridge, Mass.

Prizes were awarded as usual to a considerable list of students.

CANADA.

Services of Intercession—News of the Dioceses.

Services of Intercession.

Services in all the churches on Sunday, June 29th, were so arranged as to have special reference to the King's condition. Special prayers were authorized and hymns used, suitable for the purpose. In some cases the latest bulletins from Buckingham Palace were read.

Diocese of Quebec.

Bishop Dunn held an Ordination in the Cathedral, Quebec, June 29th, when three candidates, who are graduates of Bishop's College, Lennoxville, were admitted to the diaconate. The sermon was preached by the Rev. Professor Allnatt, D.D., of Lennoxville. One of the new deacons is going to work on the Labrador coast.—The Board of Concurrence of St. Peter's Church, Sherbrooke, have been unanimous in the choice of the Rev. Dr. Richmond Shreve of Cooperstown, N. Y.

Diocese of Fredericton.

The diocesan Synod opened in St. John, July 1st, with a celebration of the Holy Communion in Trinity Church in the morning. The business session was begun the same day in Trinity Church schoolhouse, and a special service was arranged for the next day in Trinity Church, in connection with the Synod.

Diocese of Ottawa.

Bishop Hamilton consecrated St. Paul's Church, Cobden, June 17th, and held Confirmation afterwards.

Diocese of Niagara.

Bishop DuMoulin, in his charge to the Synod, which opened in Hamilton, June 11th, said that he was glad to be able to tell them that the Diocese has its full complement of clergy, there being but one vacant mission. Four priests and one deacon had been ordained during the year, and nearly 1,000 candidates had been confirmed. The Ven. Archdeacon Houston, rector of Niagara Falls, has been appointed Dean, and the Rev. Canon Clark, rector of Ancaster, Archdeacon of Niagara, by the Bishop. There are 67 clergymen in active service in the Diocese.

It was announced that Bishop DuMoulin will preach at the jubilee service for St. Peter's Church, Barton, to be held June 29th. The Rev. Canon Bull, formerly rector of the parish for 33 years, promised also to take part in the service.

Diocese of Calgary.

A MEETING of the diocesan Synod is arranged for July 30th. The object of the meeting is to receive from the Colonial Bishopric Fund the portion of the Calgary endowment fund now in England. At a meeting of the executive committee of the Diocese, June 10th, a vote of thanks was tendered to the S. P. G. "for suspending reductions in its grants to the Diocese." The Dean of Calgary announces that the debt on the rectory at Calgary is entirely paid.

Diocese of Rupert's Land.

CLERGY are needed in Rupert's Land to fill several vacant missions. The Ven. Archdeacon Lofthouse, Bishop-elect for the new Diocese of Keewatin, has not yet been consecrated.

Diocese of Montreal.

PRINCIPAL WHITNEY of Bishop's College, Lennoxville, preached in St. Martin's Church, Montreal, June 29th. He made special application of the subject of intercessory prayer in connection with the services held to pray for the King in his illness. There was a children's flower service held at St. Jude's Church in the afternoon.—ARCHBISHOP BOND presided at the closing of Dunham Ladies' College, June 18th. A number of the clergy of the district were present.

Diocese of Toronto.

WHILE ATTENDING the usual Sunday School picnic in connection with his church, June 18th, the Rev. Dr. Langtry, rector of St. Luke's Church, Toronto, and one of the leading divines of the Anglican Church in the city, met with a severe accident. He stepped into a hole in the ground and fell heavily. In view of Dr. Langtry's age and weight, his physician considers the accident a serious one.—A SUM of $3,000 has been presented to Wycliffe College, Toronto, by Mr. J. R. Robinson of St. John. Scholarships to be called by his name are to be established with the money. It is expected that the new library and convocation hall will be ready for use by September.—THE Rev. C. J. James of St. Thomas' Church, Hamilton, has accepted the position of rector of the Church of the Redeemer, Toronto.—BISHOP AWDREY of Tokyo, Japan, preached in several of the Toronto churches the second week in June. In an address to members of the W. A. he referred to the work done by Canadian missionaries in Japan.

The Magazines

UNDER the head of "Musings Without Method," *Blackwood's* for June devotes several pages to a caustic "appreciation" of Mr. Andrew Carnegie as the type of the present day hero. This is followed by a notice of Bret Harte, who is appreciated in quite a different fashion. We are told that he is not highly estimated in the country of his birth where Longfellow is valued as a poet. In the same number there are some well-written "Montenegrin Sketches," and an interesting paper of "Roman Reminiscences of Nearly Half a Century Ago." "The Rossbodenthal Avalanche," and comments on "The Times' History of the War," are also worthy of note.

HEREAFTER *The International Monthly* will be issued in quarterly form. The quarterly will be more than double in size and number of articles of the monthly; the type page and margins will be enlarged proportionately; and to the list of notable articles in each number there will be added two new departments, the one devoted to a criticism of the more important works of current literature, the other to the drama and fine art. There will be no change in the editorial direction, and the political chronicle by Joseph B. Bishop will be continued. The change from monthly to quarterly form broadens the scope of the "*International*" and increases its value and attractiveness. The *International Quarterly* is to be first issued in September, and sold by subscription, four dollars yearly, single numbers one dollar and a quarter. The *International Quarterly* will complete all current subscriptions to the International Monthly.

TO DESCRIBE adequately "The World's Great Disasters" is the task set C. Bryson Taylor, in the July *Everybody's*. He has written in superb style the stories of the destruction of Pompeii, the earthquake at Lisbon, the passing of Port Royal and the cataclysm at Yeddo, picturing the life of these cities at the moment of destruction. Photographs of the ruins of St. Pierre accompany the article. The interest of "A Lost Art Revived" is pictorial—here are produced the Leoni illuminations of the Declaration of Independence and the Constitution of the United States. The parchments are set off with fine miniatures of the great men of Revolutionary days and scenes in the history of America. Donald Murray, inventor of the Postal Telegraph's system of Writing Telegraphy, writes "The Strange Story of the Printing Telegraph." "The Delights of Salmon Fishing" are described by Charles Hallock, and finely depicted by Dugmore and other photographers. A "Revival of Feminine Handicraft," by Minnie J. Reynolds, describes the new movement which promises to provide general employment for men and women having an artistic sense. There is also a capital description of Grand Prix Day in Paris, telling of the habits and manners of the French *grand monde* on that great occasion together, of course, with the toilettes they display.

THE WIDE range of topics treated in *Good Housekeeping* for July appears at a glance over the table of contents: Kate Douglas Wiggin, interviewed in her summer home in Maine, with the camera's aid; A Talk with the Fishman, illustrated; favorite Nebraska recipes; The Care of Girls, by Mrs. M. E. R. Alger, attendance officer of the New York City schools; Drink More Water, by Dr. George T. Palmer, editor of the *Pure Water Journal;* Pure Milk, by Prof. W. G. Johnson; A Five Room Cottage, by Lucy Thomson, architect; Dress for Camping, by Katherine

Outings.

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THE NORTH-WESTERN LINE

The Fish are Biting

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A. Chandler; College Society Houses, their influence on college girls' home life, by Miss Jeannette A. Marks; an illustrated article on July preserving; the second and last of Prof. John M. Tyler's two very suggestive and readable articles entitled Digestion and Happiness. These few articles, chosen from many, indicate the quality of the July number.

A REPRODUCTION, in obverse and reverse, of the gold medal presented to Prince Henry of Prussia during his recent visit to the United States is an embellishment of an article in the July *Century* by James D. Hague, entitled "A Personal Recollection of Carlyle by a 'Captain of Industry.'" This may seem an incongruous conjunction, but Mr. Hague's article will show its appropriateness. He recalls the fact that the phrase "Captain of Industry" originated with Carlyle. The medal was designed by V. D. Brenner, and the virgin gold from which it was made was the gift of Mr. Hague. *The Century* has also made elaborate preparations for treating the subject of the West Indian disasters. Before sailing for Martinique on the *Dixie*, Professor Robert T. Hill of the U. S. Geological Survey contributed to the magazine a paper on "The Volcano Systems of the Western Hemisphere," which, with numerous illustrations, will appear in the July number. The August *Century* will also have an illustrated general paper on "Earthquakes and Volcanoes," by James F. Kemp, Professor of Geology in Columbia University. There will be other notable material on the subject in the August number.

THE *Westminster Review* for June opens with the second instalment of W. D. MacGregor's paper on "The Cause of the War in South Africa," making a strong plea against the Conservative Government and Mr. Chamberlain. "Future Africa" deals further with the South African question, and so, in a measure, does the succeeding article, on "Bullets—Expansive, Explosive, and Poisoned." And the two following articles, "Federation versus Imperialism" and "Liberalism and Empire" do not hark far away from the Boer War, either. This really becomes a little monotonous. "Tory Finance Exposed" is a bitter article. We come to something better in "The First Edinburgh School of Literary Critics," where politics fall out of view and the atmosphere has a good flavor. In the Independent Section there is a strong paper, "A Plea for Ireland," by Lydston S. M. Newman, who advocates Home Rule in very reasonable terms, as "one who takes his stand upon the broad lines of a 'sane Imperialism,' and to whom the cries of political parties appeal not at all."

THE *Nineteenth Century and After* for June is concerned first of all with the "Shipping Combine and the British Flag" and the objections of the British public to this recent industrial "trust" appear to have support in the provisions of existing laws concerning the qualifications of those who may be permitted to own vessels flying the British Flag. In the second article, "The Navigation Laws," a remedy against the same "combine," is thought to exist in these laws, and their strict enforcement is proposed. The next article is also economic, "Preferential Tariffs within the Empire—a Reply to Sir Robert Giffen." "Canada and the Imperial Conference" is of much the same character, and expresses fear that the proposed Imperial arrangements cannot receive the consent of Canada. Herbert Paul writes a very appreciative critical paper on George Eliot; and Mrs. Leche in "Another Aspect of Thackeray" combats the idea that the great novelist was "the apostle of mediocrity." "Some Possible Amendments to the Education Bill" are discussed by Sir Joshua Fitch. "The Question of the Modern Trained Nurses" is by three contributors, and from the incidents narrated by one of them it may be inferred that troubles with nurses did not end with the abolition of the Sairy Gamp variety. "An Insubordinate Admiral" is an interesting paper on the career of Admiral Edward Vernon, the "hero" of Puerto Bello. The Coronation—which, alas! did not take place on account of the King's serious illness—calls forth two articles, one of them a very interesting "Letter from an eye-witness of George IV.'s Coronation." "The Chinese Drama" is an excellent article by Archibald Little, who knows whereof he writes, and conveys useful information on the subject. "England and Little States" is really a defence of England against the spirit of untoward criticism which has assailed her in Holland, Belgium, and elsewhere on the Continent. The writer shows how frequently England has protected these little States from the threatened rapacity of their great neighbors; but he seems to forget that gratitude is rare in this world and just claims upon it are sometimes odious.

PHILLIPS BROOKS AND STEVENSON ON MISSIONARIES.

IT HAPPENS that two recently published and widely different biographies throw new light on the general subject. It seems natural enough that the life of a great preacher and Bishop like Phillips Brooks should furnish arguments favorable to the missionary cause. And yet we learn from Professor Allen that Bishop Brooks, when he went to India in 1882-3, had felt some doubts and misgivings about the actual results, as about the methods, of missions. It is interesting that these misgivings disappeared, "and in their place arouse enthusiasm and gratitude and hopefulness." The Bishop found the missionaries "really splendid fellows," with "far more intelligent talk about religion and the relation of Christianity to other faiths than he would hear" from home parsons. "Tell your friends who do not believe in foreign missions (and I am sure there are a good many such) that they do not know what they are talking about, and that three weeks' sight of mission work in India would convert them wholly." Bishop Brooks saw the drawbacks and difficulties, as his notes show, but he felt the good to India, and he had an instinct of "what these other people will do for our Christianity if they become Christians."

* * * * * *

In an appendix to Balfour's *Life of Robert Louis Stevenson*, is printed a paper intended for an address to be delivered before the Women's Missionary Association and members of the General Assembly of the Presbyterian Church of New South Wales, at Sydney, in 1893. In this deliverance Stevenson acknowledges that he had conceived a great prejudice against missions in the South Seas, and that he had "no sooner come there than that prejudice was at first reduced, and then at last annihilated. Those," he wrote, "who deliberate against missions have only one thing to do, to come and see them on the spot." He then proceeds to give the missionaries some extremely useful advice.—*From an Editorial in the May Century.*

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